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# THE WONDERFUL STORY of UGANDA



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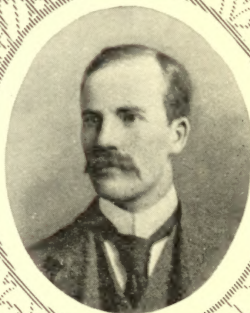
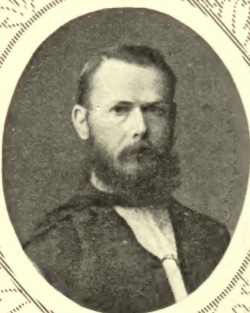
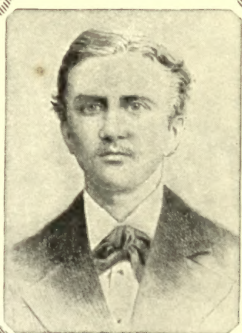
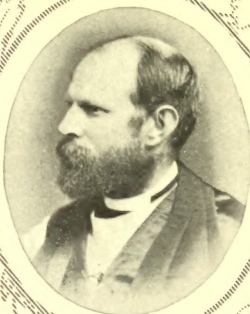
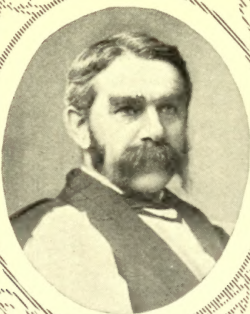


THE WONDERFUL STORY  
OF UGANDA.









1. Bishop Tucker. 2. Bishop Hannington. 3. Alexander Mackay.  
4. Bishop Parker. 5. G. L. Pilkington.

SOME LEADERS OF THE UGANDA MISSION.

*The Portraits of Bishop Tucker and Bishop Parker are from photographs by Elliott & Fry, that of Bishop*

THE  
WONDERFUL STORY  
OF UGANDA.

BY THE REV. J. D. MULLINS, M.A.,  
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JOINT AUTHOR OF "THE MISSIONARY SPEAKER'S MANUAL."

With Supplementary Chapters by the  
REV. C. D. SNELL AND THE REV. J. ROSCOE.

[*Second Edition.*]

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## PREFACE.

THE present volume is based on a series of articles published in the *Church Missionary Gleaner* of 1902, which have been partly re-written, added to, and brought down to the present date. It is not put forward as an exhaustive history of Uganda or the Uganda Mission, but as an attempt to present the more vivid and picturesque scenes of a story which has had an exceptionally large element of romance.

The Uganda Mission is rightly regarded as a Christian miracle of modern days. A nation remotely situated in Central Africa, which twenty-seven years ago had not received the Gospel, and had not even a written language, is to-day the home of thirty thousand Christians under Christian chiefs ; its language has been reduced to writing ; the whole Bible, translated into their own tongue, has been for



## Preface.

years in the hands of the inhabitants ; the people support their own ministry and even undertake Missions to the countries round ; and they have enriched the roll of martyrs with many names. So rapid a transformation, though not unparalleled, cannot fail to cause amazement.

The success of the Gospel in Uganda has led many to draw hasty analogies from it. Why should not other Missions be as successful, other native Christian communities as quickly self-supporting as this ? Such reasoning fails to take into account the combination of circumstances which has favoured the development of Uganda Christianity. The conquests of Suna and M'tesa laid an extensive area under one jurisdiction, so that the missionaries had not to contend with the petty tribal and communal jealousies which have so often made the adoption of Christianity by one tribe the very reason for its rejection by neighbours and rivals ; the Baganda proved to be a race more receptive of spiritual truth than the stolid, materially-minded races nearer the coast ; their language presented no unusual difficulties ; no highly-developed or attractive religious system, no heathen literature, no

## Preface.

organized priestly class existed to oppose the Gospel message ; the first converts were drawn rather from the upper than the lower classes, so that there being no caste or social ostracism of Christians, the power of self-support was always present ; the modes of life were so simple that the cost of living in that fertile tropical country was very small ; the wise firmness exerted at the outset made easy the subsequent insistence on self-support ; the converts included men of capacity for leadership ; and European influence other than that of the missionaries did not appear upon the scene until the Gospel had taken a firm hold upon the people. The absence of one or more of these elements interposes great obstacles to the establishment of flourishing native Churches elsewhere.

But it is early yet to moralize upon the Uganda Mission. It may be that its greatest trials have still to come. New Zealand, Tahiti, and Madagascar reached in their time quite as high a pinnacle of success as that of Uganda to-day.

With the completion of railway and steamer communication with the coast the influx of Europeans, East Indians, and other

## Preface.

aliens, which has already begun, is sure to increase. The influence of their example has already been at work long enough for its effects to be gauged ; and so far the Christians have fairly stood the test. But the incomers are bringing also an intelligence better trained than that of the native, so that there is a danger of his falling into the position of a hewer of wood and drawer of water for his invaders, or an idle pauper living upon their bounty ; while these same new-comers will create new wants and set the standard of living higher than before, so that the native will be proportionately poorer. Happily our colonial system is now enlightened enough to protect the native from some of the worst evils of European supremacy, such as the dispossession of his lands and an unchecked drink traffic. Under God, the development of industrial missions and education will do much to avert the other dangers, while the continuance of those Christian intercessions which have held up the hands of the missionaries in the past will " avail much " in the future. With His blessing we may live to see the day when Baganda missionaries join hands with the converts on Lake Tan-

## Preface.

ganyika, travel northwards till they reach other Christian workers from Khartoum, and reach out westward to the Missions of the Congo.

1904.

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## NOTE TO THE SECOND EDITION.

FOR the second edition, the Rev. C. D. Snell has kindly written a supplementary chapter, summarizing the progress of the Mission during the four years which have passed since the first publication of this book, while the Rev. J. Roscoe has added a much-needed chapter on the manners, customs, and religion of the older Uganda. A short life of Ham Mukasa, which was included in the first edition, has been omitted.

A considerable number of corrections on points of detail have been made, for which the writer is indebted to the kindness of the Rev. Ernest Millar.

1908.

\* \* \* In the production of the Illustrations the Publishers acknowledge their indebtedness to Mr. C. W. Hattersley, Dr. A. R. Cook, and other missionaries for the loan of Photographs.

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# IN CENTRAL AFRICA





# THE WONDERFUL STORY OF UGANDA.

## CHAPTER I.

### HOW IT ALL BEGAN.

THE story of Uganda begins with a quaint map, sent home from Africa by three patient German missionaries of the Church Missionary Society.

Mombasa, now in a fair way to become the chief seaport of East Africa, was, two generations ago, little known in Europe, though its name is found in English literature as far back as *Paradise Lost*.\* On a hill near one of the many creeks which run inland from Mombasa harbour stood the mud-built mission-house of Rabai. If only such places would last in a tropical climate, that old mission-house might well have been preserved as the cradle of

\* Mombasa and Quiloa and Melind.—*Paradise Lost*, Book xi.



## The Wonderful Story of Uganda.

all our geographical knowledge of East and Central Africa.

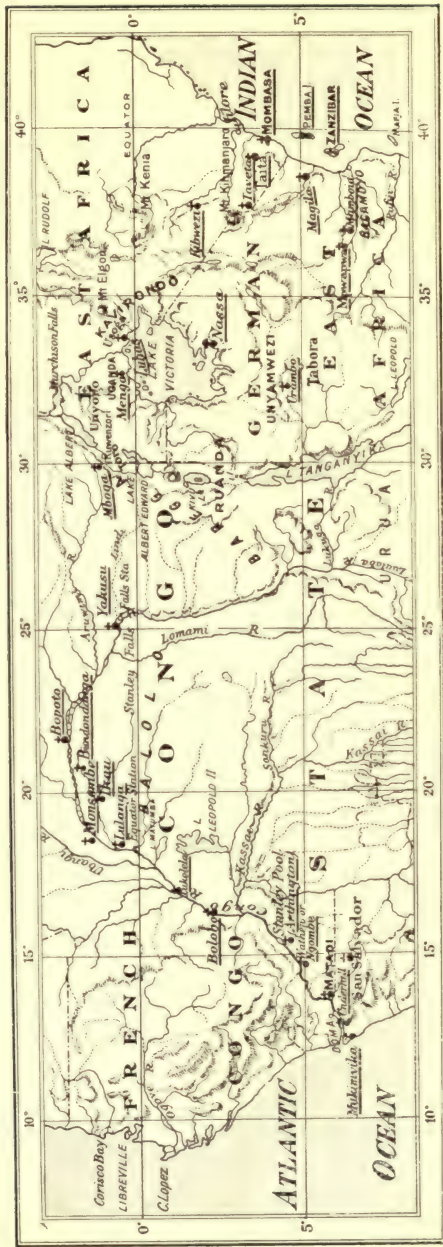
Ludwig Krapf and John Rebmann took up their abode at Rabai in 1846, and began a laborious life, which included a long series of explorations into the interior. Their investigations, undertaken for the spread of the Gospel, incidentally revealed to an incredulous Europe first the snow mountains of Kilima Njaro and Kenia, and later the great lake system of Central Africa. The linguistic and missionary labours of these men, though of immense value and interest, do not come into our present story.

### The "Slug" Map.

To be strictly accurate, their younger companion, James Erhardt, who joined them in 1849, must be credited with a share in the last-named discovery. The two senior men had heard from Arab traders tales of a great lake whose full length had never been discovered,

although one should travel for a hundred days to see the end," and so broad that one could not see across from shore to shore. Not until after Erhardt came, and new information had been gathered, were these reports incorporated into a conjectural map, which Erhardt and Rebmann constructed.





MAP OF EQUATORIAL AFRICA, SHOWING CHAIN OF MISSIONS ACROSS THE CONTINENT.

Mission-stations are underlined. Those in the Congo Free State belong to the Baptist Missionary Society, the American Baptists, and the Congo Balolo Mission.

## How it all Began.

The *Calwer Missionsblatt* of October, 1855, was the first to publish this remarkable production. It showed a great inland sea stretching across the interior of East Africa for hundreds of miles, and looking like a huge slug on the empty space. The *C.M. Intelligencer* of August, 1856, reproduced the map,\* and thus attention was drawn to it. The Royal Geographical Society then took up the matter. A great controversy raged over the "slug" map, for many stay-at-home geographers demonstrated by argument that no great lakes could exist along the line of the Equator. Finally, explorers were sent out into the unknown land. Speke, Burton, and Grant resolved the vast inland sea into a chain of great lakes, and thus practically vindicated the missionaries.

Among the marvels reported by these travellers was the existence of a considerable kingdom on the more distant shore of the lake which they called Victoria Nyanza,† seven hundred miles from the coast. Nearly everywhere else they found petty chiefs, whose rule seldom extended beyond a few groups of

\* A facsimile will be found in the *History of the C.M.S.*, vol. ii. p. 136.

† The word "Nyanza" means "lake" or "sea."

## The Wonderful Story of Uganda.

villages ; but here was a young king whose power was felt over thousands of square miles, and who, amidst much oppression and cruelty, had developed something like organized government. Thus it was that Europe first heard of Uganda and its king M'tesa.

### The Letter in the "Daily Telegraph."

For thirteen years after Speke visited Uganda in 1862, little was heard of that kingdom. On November 15, 1875, the *Daily Telegraph* startled the world with a letter many columns long, written by the great traveller H. M. Stanley. Mr. Stanley had been sent out the year before at the instance of the *Daily Telegraph* and the *New York Herald* on a great exploring tour. In the course of his journeys he had arrived in Uganda, and found its king M'tesa developed into a powerful, dignified monarch. Full of all that he saw during a prolonged stay, Mr. Stanley wrote from its capital the glowing description, which appeared in the *Daily Telegraph*, and added a fervent appeal for missionaries :—

"Oh, that some pious, practical missionary would come here ! . . . Such an one, if he can be found, would become the saviour of Africa,



## How it all Began.

. . . Now, where is there in all the pagan world a more promising field for a Mission than Uganda ? . . . Here, gentlemen, is your opportunity : embrace it ! The people on the shores of the Nyanza call upon you."

This appeal to the Christian Churches took immediate effect. Three days after its publication a letter was received by the Church Missionary Society from "one who desires to be known in this matter as An Unprofitable Servant," offering to place £5,000 at the disposal of the Committee if they were "prepared at once, and with energy, to organize a Mission to the Victoria Nyanza."

On November 23, at a special meeting of the Committee, at which Lord Lawrence and other leading men were present, it was resolved to take up the work. The news of this decision quickly produced another gift of £5,000, and in all £24,000 was soon subscribed.

The courage of the step taken by the Committee is not easily realized by the present generation. Thirty years ago African travel was still a great undertaking, whose conditions were known to very few ; Uganda lay at the distance of at least seven hundred miles from the nearest missionary base ; the

## **The Wonderful Story of Uganda.**

temper of the chiefs whose territory must be traversed was unknown ; communications were uncertain, the climate dangerous. Altogether, there is no part of the world which could now afford such a " leap in the dark " to missionary enterprise as did Uganda thirty years ago.

### **The First Volunteers and the Start.**

The Committee issued an appeal for men. The first response to be seriously entertained came from an ex-lieutenant of the Navy, George Shergold Smith, who was reading for Holy Orders at St. John's Hall, Highbury. Lieut. Shergold Smith had seen service on the West Coast of Africa, whence he had been invalided home. His father, Captain Smith, R.N., was present, as a young midshipman, on board the cruiser which rescued the young slave Adjai, afterwards Bishop Crowther, and was at this time the agent in Devonshire of a great friend of the Church Missionary Society and afterwards its President—Sir John Kenna-way.

The next offer came from a man whose name was thereafter to become famous—a young Scotch engineer named Alexander Mackay. The Rev. C. T. Wilson, a Manchester curate,

## How it all Began.

Mr. T. O'Neill, an architect, Dr. John Smith, a doctor from Edinburgh, another engineer named G. J. Clark, and an artisan named W. M. Robertson, made up the first party. They were joined by a builder from Newcastle, Mr. James Robertson, who, being rejected by the doctors, accompanied the pioneers at his own risk and expense. By the end of April, 1876, all had sailed for Africa.

The spirit of these men was shown by the utterances of the two first named.

"Send me out in any capacity," wrote Shergold Smith in the course of correspondence about his offer; "I am willing to take the lowest place."

But he had had experience of command, and he knew something of Africa; so the man who was willing to serve was given the chief place in the expedition.

When the little band of missionaries going out into the unknown met the Committee to receive their instructions and to say farewell, the last to make reply, because the youngest, was Alexander Mackay.

"I want to remind the Committee," said he, "that within six months they will probably hear that one of us is dead. Yes; is it at all

## **The Wonderful Story of Uganda.**

likely that eight Englishmen should start for Central Africa and all be alive six months after? One of us at least—it may be I—will surely fall before that. . . . When that news comes, do not be cast down, but send some one else immediately to take the vacant place.”

Mackay's prophecy was only too quickly fulfilled. The party assembled on the East Coast of Africa, and there J. Robertson died on August 5, the first of many lives laid down for Uganda.

### **The Journey up-Country.**

The party had everything to learn in the ways of African travel. It is difficult for us, in these days when sportsmen and travellers wander over Central Africa so freely, when the railway has simplified the journey, when outfitting firms are ready with every imaginable article specially constructed for tropical countries, to picture to ourselves the blank ignorance which prevailed so recently as 1876. Even the route was uncertain, and quite a considerable time was spent by the party in trying in vain various openings into the interior. The route eventually chosen was that after-

## How it all Began.

wards known as the southern route, which had been adopted by some previous travellers.

Try to picture their position and their experiences. The first impression is that of heat—heat like that of a furnace ; yet a damp heat, producing physical exhaustion and mental depression. Then the insects force themselves upon the notice—insects that fly, insects that crawl, insects that bite, insects infesting everything. On the march, centipedes, snakes, and beasts of prey have to be reckoned with. Thirst, such thirst as no dweller in temperate climates can imagine ; fever and other tropical diseases, recurring again and again, and far more prevalent when the management of the health was less understood than now ; the demands of petty chiefs for *hongo*, that is, a sort of blackmail, exacted whether the traveller passed or stayed ; all these must be added to the picture of the march. The prominent feature in the scene are the porters, for everything had to be carried on men's heads, made up into sixty-pound parcels—goods, food, and the cloth which served for money. The long, straggling line which wound its way along the narrow paths often comprised hundreds of men ; some deserting, some falling ill and dying, some



## The Wonderful Story of Uganda.

attacked by robbers. Any day might bring its tragedies, and to return along the line of march would bring before the humane traveller a spectacle of horrors.

A less acute trial, but one always to be reckoned with in African affairs, is and was that of endless delays.

When everything is taken into account, it is not surprising that the journey of 700 miles, which began at the coast on July 14, 1876, should not have ended at the Lake until January 29, 1877.

The track, an old trade route, passed through Ussagara, Ugogo, and Unyamyebe to the southern end of the Lake, whence the journey to Uganda had to be made by canoes or dhows coasting round the shore.

The original design was to have a chain of mission posts reaching from Zanzibar to the Lake. In pursuance of this plan, Mamboya Mpapua, Kisokwe, Uyui, Msalala, and Usam-biro were at different times occupied. Circumstances eventually rendered the chain useless ; indeed, there were nearly always links missing. The Ussagara group of mission-stations, isolated from all the other C.M.S. East Africa Missions, are a survival of that idea. Nassa, the successor

## How it all Began.

of Usambiro, owes its continued existence to other causes.

### The Survivors at the Lake.

Mackay was prostrated with fever when the expedition had reached Mpapua, two hundred and twenty miles inland, and was peremptorily ordered back to the coast. He did not, however, return to England, but, having recovered on the way, remained near the coast, making what preparations he could for the next caravan up-country. Amongst other things, he constructed a waggon-road as far as Mpapua, clearing away obstacles and bridging the ravines. It was an extraordinary feat to have been accomplished with a few native labourers, and in the short space of a hundred days. The road was of service for a time, but it was no one's business to keep it clear, and after a while the jungle swallowed it up again.

Mr. Clark was placed in charge of the station at Mpapua, founded by the party on the way up to Uganda, but was afterwards forced by ill-health to return home. Mr. W. Robertson was invalided home shortly after the party had started onwards from Mpapua.

Through waterless deserts and through

## The Wonderful Story of Uganda.

malarious swamps, impeded by *hongo*-seeking chiefs, and by desertions of porters, the rest of the party made their way towards the Lake. After more than six months' marching they arrived at Kagei on the southern shore of the Nyanza. They were now four in number—Lieut. Shergold Smith, the Rev. C. T. Wilson, Dr. John Smith, and Mr. O'Neill.

They had brought with them in sections a small steam launch, the *Daisy*. This they put together, with infinite difficulty, and Lieut. Smith went on to the large island of Ukerewe to purchase a dhow \* which he heard was there. When we remember African delays it is not surprising that months slipped by.

Meanwhile the news of the coming of the missionaries reached Uganda, and letters came from King M'tesa, urging them to come quickly. These letters were written by Dallington Scopion, his scribe, a lad who had been brought up in Bishop Steere's mission-school at Zanzibar, had travelled into the interior with Mr. H. M. Stanley, and was left by Mr. Stanley in Uganda. It was remarkable that such a lad should be able to write intelligible English to

\* Arab-built sailing vessel.

## How it all Began.

"My dear friend wite men," and should be at hand to act as interpreter.

During this time of waiting, Dr. John Smith died of dysentery on May 11, 1877, the second of the party to fulfil Mackay's sombre prediction.

### Arrival in Uganda.

A date ever to be remembered in the history of the Mission is June 26, 1877, for on that day Lieut. Shergold Smith and the Rev. C. T. Wilson first set foot in Uganda.

They had started from Ukerewe, on the far side of the Lake, in the *Daisy*, on Monday, June 25, leaving Mr. O'Neill behind. They tried to land at an unknown place on the way, but were driven off by a shower of stones and arrows from hostile natives. One of the stones severely wounded Lieut. Shergold Smith in the left eye. As the other eye was almost useless, Lieut. Smith was rendered almost blind. An arrow pierced Mr. Wilson's arm, but without serious effects. The boat was pushed off and the party escaped.

No further mishap was encountered, and they reached Rubaga, the capital of Uganda, on the following Thursday. A deputation of chiefs met them and conducted them to the

## The Wonderful Story of Uganda.

capital, where, on the following Monday, they had an audience of the king.

### Had they brought the Book?

They approached the reed-walled palace of the king through lines of soldiers in white. They found the king surrounded by chiefs in what Mr. Wilson describes as Turkish costume.

The king came forward and shook hands with them, and motioned them to two seats which had been placed for them.

Letters were read and translated by the lad Dallington Scopion, including one from the Committee of the Church Missionary Society to the king.

“At the first pause,” wrote Lieut. Smith, “the king ordered a *jeu de joie* to be fired, and a general rejoicing for the letter; but at the end, where it was said that it was the religion of Jesus Christ which was the foundation of England’s greatness and happiness, and would be of his kingdom also, he half rose from his seat, called his head musician Tolé to him, and ordered a more vigorous rejoicing to be made, and desired the interpreter to tell us that this which we had heard and saw (for all the assembly were bowing their heads and gently



## How it all Began.

and noiselessly clapping their hands and saying *Nyanzig* five or six times) was for the name of Jesus."

After the public audience, a more private interview took place, which, in the light of the subsequent history of the Mission, may be regarded as unconsciously prophetic.

"After we had gone," writes Mr. Wilson, "the king sent a message to say that he had one word which he wanted to say to us, but was afraid to do so before the people in the morning. So about four o'clock we went up. . . . He said *he wanted to know if we had brought the book—the Bible.*"

They had indeed brought the Bible. Seldom has there been a mission more emphatically a mission of the Book.

# The Wonderful Story of Uganda.

## CHAPTER II.

### DESCRIPTIVE

#### The Country and the People.

**W**HAT was the country to which the missionaries had now come ? Uganda is a sort of undulating plateau, some four thousand feet above the level of the sea, the great Lake on which it borders being of lower elevation by some hundreds of feet. There is so little general slope in the country that the hollows are usually swamps, from which the water cannot find an exit. With the exception of the malaria thus caused, the country is healthy. Black-water fever, the bane of tropical Africa, was unknown in Uganda until recent years. Until quite lately, no missionary died of sickness in the country itself, though the south end of the Lake is unhealthy, and has cost many lives.

To the west the country rises towards the

## Descriptive.

huge mountain range of Ruwenzori, known to the ancients as the "Mountains of the Moon," about 20,000 feet high, which, with the lakes Albert and Albert Edward forms a natural barrier between Uganda and the Congo Free State. On the lower slopes of Ruwenzori is the kingdom of Toro, whose general elevation is much higher than that of Uganda. Bunyoro, to the north of Toro, borders on the Albert Nyanza, into which flows a river proceeding from the Victoria Nyanza, called the Somerset Nile, and out of which comes the White Nile. Bukedi and Busoga are large districts on the north and east ; Koki and Ankole on the south-west. As Mount Ruwenzori is the great landmark on the west, so is Mount Elgon, beyond Busoga, on the north-east. The latter is an extinct volcano, not so high as Ruwenzori, and ascends by huge cliff-terraces. From Mount Elgon westwards the vegetation is luxuriant, and the land is often covered with forest.

The Baganda are a Bantu race, of intelligence and general capacity far beyond any other inhabitants of Central Africa. They lived until recently in houses made of reed on a framework of wood, with thatched roofs, and

## The Wonderful Story of Uganda.

were clever in constructing quite large buildings like the "cathedral" in Mengo, on this plan. The common people wore flowing robes of cloth made from bark, and the chiefs a costume copied from that of Arab traders. Mackay found the Baganda apt pupils at the handicrafts he taught them, and Mr. Borup in more recent years has turned out capable printers, carpenters, brickmakers, and bricklayers. Sir H. H. Johnston, H.M. Special Commissioner, in his report published in 1901,\* described the charms and courtesy of the Baganda of to-day, while he also pictured in lurid colours the bloodshed, the slave-raiding, the vice, and the degraded *lubare* worship (spirit-worship) of the old pagan Uganda.

The horrible scenes of those days colour all the early narratives of both missionaries and explorers. Wanton murders, for no other reason than that it was the king's caprice, were constantly occurring. The king would order from time to time that the road-tracks should be watched, and all casual wayfarers seized and put to death. Mutilation was a common punishment for crime. In-

\* Issued as a State-paper, *Africa*, No. 7 (1901).

## Descriptive.

describable debauchery prevailed. The slave-trade was rampant. Mackay, for instance, in a letter to the *Times* in 1889, stated that 2,000 slaves were sold out of Uganda every year to Arab slavers, but that there was "tenfold greater loss of life and liberty in the countries raided on by the Baganda."

Little is known of the past history of Uganda, except that Suna, the father of M'tesa, was a great monarch, perhaps the creator of the kingdom as it afterwards became known to Europeans. Affinities of language and other indications point to the Baganda as an offshoot, as has been said, of the great Bantu race, whose best known type is the Zulu.

The government of Uganda, as it existed when first discovered, was on a feudal basis. The *kabaka*, or king, was supreme, and the people had a sort of superstitious reverence for him, even when he was personally unpopular. This explains the influence exerted by the tyrant Mwanga even after he was deposed. Surrounding the king was a circle of great chiefs, such as the *katikiro*, or prime minister; the *mujasi*, or chief of the king's bodyguard; the *kimbugwe*, or second minister, an office abolished later; the *gabunga*, or admiral (in charge of



## The Wonderful Story of Uganda.

the fleet of canoes); the *mukwenda*, the *seki-bobo*, the *kangawo*, etc. These again had petty chieftains under them, and below them were their followers. All these were in a sense the aristocracy of the land. Below them were the Bakopi, or peasants, and Bahima \* [Bayima], or herdsmen. In the neighbouring district of Ankole, which is wholly pastoral, the Bahima are the predominant race.

The country was divided up into farms, or to use the more frequent but misleading term, "gardens," cultivated chiefly by the women. The chief food of the country was and is the banana, of which several varieties exist, and goat flesh. There was no need for severe labour. "You tickle the earth with a hoe and it laughs with a harvest" was and is true of Uganda, as of other tropical countries.

\* It is a curious fact that the royal family of Uganda seem to be of Bahima blood.

## **The First Workers in the Field.**

### **CHAPTER III.**

#### **THE FIRST WORKERS IN THE FIELD.**

**A**FTER about a month at Rubaga, during which a mission-house was built by the king's order, Lieut. Smith returned to the south of the Lake to join Mr. O'Neill, and to bring up the rest of the stores.

It appears that the dhow referred to had not been completed, and that it was still in process of construction when Lieut. Smith returned. Lieut. Smith and Mr. O'Neill carefully surveyed the part of the Lake which was near Kagei, as well as some of the neighbouring rivers.

#### **The Tragedy at Ukerewe.**

When the dhow was finished, and they were almost ready to start, a sudden quarrel arose between Lukonge, the king of Ukerewe, and Songoro, the Arab trader from whom the dhow was purchased. The king attacked him, and

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he fled to the missionaries for protection. Lukonge demanded his surrender. When the missionaries naturally refused to give him up, he attacked the missionaries' camp on December 7, 1877, and killed the whole party except one or two natives. It does not appear that their bodies were ever recovered for burial.

Thus the two leaders of the party, for O'Neill was second in command, were taken away at a stroke. It was the greatest blow that the Mission had yet received. The esteem in which Shergold Smith was then held may be judged by the fact that a marble bust of him was placed by some friend in the Church Missionary House. It stands in the lobby near the Library. But how few of those who pass by it give it a second glance or know anything of the man then so highly honoured !

### Wilson Alone in Uganda.

The news reached the Rev. C. T. Wilson on the last day of the year. Hassani, an interpreter, brought the tidings in the *Daisy*. For some time past Mr. Wilson had been in difficulties for stores, and had not been well supplied by M'tesa even with food. Accordingly he went back in the *Daisy* to recover the stores, if

## **The First Workers in the Field.**

possible, and in the hope of meeting Mackay. In the latter he was disappointed, and he returned alone to Uganda towards the end of March.

Mackay had indeed started with two helpers, one of whom, named Tytherleigh, died on the way from a strain. Mackay reached the Lake on June 12, 1878, but did not actually arrive in Uganda until November of that year. We should not omit to mention that another recruit named Penrose was killed by Arabs.

Early in February, 1879, a new party of C.M.S. missionaries came up the Nile, helped on its way by General Gordon, then Governor of the Soudan. It contained the Rev. G. Litchfield, Mr. (now the Rev.) C. W. Pearson, and Mr. Felkin.

### **The Coming of the French Priests.**

One other fact of this period should be remembered. On February 22, 1879, two years after the first arrival of Shergold Smith and Wilson on the Lake, a party of French Roman Catholic priests arrived in Uganda, sent by the famous Cardinal Lavigerie, of Algiers. The priests at once began to act in opposition to the English missionaries, and not only refused to join in the worship which

## **The Wonderful Story of Uganda.**

Mackay conducted at the king's court, but denounced him to the king. M'tesa was sorely perplexed. "Has every nation of white men another religion?" he asked.

The line thus taken by the French priests was continued, and was the origin of the severest troubles which have fallen upon the land and people of Uganda.

### **The Sham Envoys.**

At the close of 1879, M'tesa sent to England, with the Rev. C. T. Wilson and Dr. Felkin, who were returning thither, three men of low degree, named Namukade, Kataruba, and Sabadu, as envoys and bearers of a letter to Queen Victoria. The three men were supposed in England to be chiefs, and as real ambassadors. They were received by the C.M.S. Committee and by the Royal Geographical Society, and were otherwise made much of. On M'tesa's part this was either a piece of studied arrogance, flattering his own importance, or else a sort of practical joke. The men returned to Uganda in the summer of 1880, and their accounts of their adventures were ridiculed. Nothing came of this curious "embassy."



## The First Workers in the Field.

### Mackay and the Reading Sheets.

We have described the beginning of the Mission at some length, but must pass rapidly over some intervening years. Reinforcements came and invalids went home. One party which left England in 1882, contained amongst others the Rev. J. Hannington,\* the Rev. R. P. Ashe, and the Rev. E. Cyril Gordon. At this first attempt Hannington was driven back by dysentery and almost lost his life. Ashe, and afterwards Gordon, reached Uganda.

The one name which runs all through the early period of the Mission is that of Alexander Mackay. Others came and went, but he was there throughout. It was a strange commentary on his speech to the Committee,† that he alone of the early missionaries remained in the field. He exactly fulfilled the ideal sketched by Stanley in his letter to the *Daily Telegraph*. He could and did turn his hand to anything, and earned the respect of the wayward M'tesa by his resourcefulness and skill.

One mode of work to which he was led has

\* The whole story of this expedition forms a vivid part of the *Life of Bishop Hannington*, by the Rev. Canon E. C. Dawson.

† See p. 7.

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set its mark upon the whole history of the Mission. After he had mastered the language he began to translate portions of Scripture into it. He possessed a toy press and a small fount of type, which he was forced to supplement with type cut out by his own hand. With this imperfect material he began printing reading-sheets and small Scripture portions in Luganda, and also in Swahili, the *lingua franca* of the coast.

### The famous "Mateka."

The *mateka*, or first reading-book, as now issued, is a squat little leaflet of sixteen pages. It begins with an alphabet and syllables, the Creed, the Lord's Prayer, and the Ten Commandments, and a selection of texts.\* Circulated by tens of thousands, it has been a great power for good. The love of the people for reading when once the art was introduced has been fed by the Word of God, so that in no other country has the Bible itself played so important a part in evangelization. The adherents of Christianity were from the beginning

\* It is published by the S.P.C.K. at 1s. per 100. There was also a larger book published in 1890, containing more texts, called the *Mateka Matukirivu*, which was used for about three years only.

## The First Workers in the Field.

of the Mission known as "Readers," and "reading" was the mark of one who had at least begun to inquire about the Gospel. Before 1890 two or three of the Gospels had been translated, but the great translator did not arise until Mackay had passed away.

### Sembera's Letter and Damulira's Baptism.

The work of teaching, preaching, translating, and all kinds of manual labour went on. It was in October, 1881, that the firstfruits appeared. A lad named Sembera, who had been coming for instruction, too shy to say what he wanted, wrote a little letter and brought it himself for Mackay to read.

"Bwana \* Mackay," he wrote, "Sembera has come with compliments and to give you great news. Will you baptize him, because he believes the words of Jesus Christ?"

Whilst Sembera and some others were being instructed for baptism, a story reached the missionaries which cheered while it saddened them. A young lad named Damulira, who had begun to "read," fell ill. In his sickness, he begged a friend of his, a follower of the *lubare*, or spirit-worship, to fetch the missionaries to

\* A title of respect, "Master."

## The Wonderful Story of Uganda.

see him. The *lubare* lad refused, so Damulira had no other voice but that of a Gospel which had been lent to him. He grew worse, and felt he was dying. He begged the *lubare* lad to bring him some water and to sprinkle it over him, in the name of the Father, the Son, and the Holy Ghost. Thus was the first convert in Uganda baptized before his death by a Heathen.

On March 18, 1882, the Rev. P. O'Flaherty, then with Mackay, baptized Sembera and four others. Sembera Mackay, as he was afterwards called, became a valued Christian leader. At Easter in the same year, Duta, a pupil of Mr. C. W. Pearson, was baptized by the Universities' Mission at Zanzibar. As the Rev. Henry Wright Duta he has become the leading native translator.

A little later a chief named Sebwato was baptized by the name of Nikodemo. Nikodemo Sebwato, like the other two, became a tower of strength to the native Church. In October, 1883, twenty-one Baganda Christians were admitted to Holy Communion.

### Mackay's Appeal to M'tesa.

While the work of teaching went on with

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much encouragement, the efforts of the missionaries to touch M'tesa's heart were in vain. The story of an affecting scene, doubtless only one amongst many, was recorded at the time. Mackay was at the court, and had pleaded with the king to become a Christian :—

“ M'tesa then began with his usual excuses.

“ ‘ There are these two religions,’ he said. ‘ When Masudi reads his book, the Koran, you call it lies ; when you read your book, Masudi calls it lies : which is true ? ’

“ I left my seat, and going forward to the mat, I knelt on it, and in the most solemn manner I said, ‘ Oh, M'tesa, my friend, do not always repeat that excuse ! When you and I stand before God at the great day of judgment, will you reply to Almighty God that you did not know what to believe because Masudi told you one thing and Mackay told you another ? No, you have the New Testament ; read there for yourself. God will judge you by that. There never was any one yet who looked for the truth there and did not find it.’ ” \*

\* *C.M. Intelligencer*, Sept., 1883, p. 550.



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## CHAPTER IV.

### THE BLOOD OF THE MARTYRS.

**I**N October, 1884, M'tesa died. He passed away as he had lived—intellectually, perhaps, convinced of the truth of the Gospel, but in heart and life a Pagan. Throughout his reign the missionaries had endured many disappointments, but they enjoyed, on the whole, liberty to carry on their work.

#### *Mwanga on the Throne.*

They learned the value of his protection when his son Mwanga succeeded to the throne. Mwanga was a youth of eighteen when he became king. Fickle, vicious, cruel, treacherous, his character showed its bad points from the beginning. So long as he retained any power he was a baneful influence not only on the Mission, but on his country.

## **The Blood of the Martyrs.**

At the end of that year, 1884, the number of baptized Christians had increased to eighty-eight, and the missionaries in residence were Mackay, Ashe, and O'Flaherty.

Mwanga seems from the first to have listened to Arab and other Mohammedan advisers and the pagan chiefs, who induced him to believe that the white man would "eat up" the land. Thus fear, rather than religious hatred, though the latter no doubt had its influence, incited him to violence against the missionaries themselves and all who consorted with them. All the three missionaries were in frequent danger for their lives.

### **The First Martyrs.**

The first outbreak occurred in January, 1885. Mackay had obtained the king's leave to go across the Lake, and was on his way to the shore when the Mujasi, one of the leading chiefs, with a large following, seized the lads who accompanied Mackay, on the pretence that they were attempting to leave the country. Appeals to the Katikiro (the Prime Minister) were roughly rejected, but some of the lads escaped. They told of the horrible fate of the rest. Seruwanga, Kakumba, and Mr. Ashe's

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boy, Lugulama, were taken to a place outside the capital. To quote Mackay's journal for January 31 :—

“ They reported that the three lads were then bound alive to a scaffolding, under which a fire was made, and they were *slowly burnt to death*. Mujasi and his men mocked them, and bade them pray now if Isa Masiya (Jesus Christ) would rescue them from his hands. The dear lads clung to their Faith, and in the fire they sang, ‘ *Killa siku tunsifu* ’ (the hymn ‘ Daily, daily, sing the praises ’). ”

The statement that the lads actually sang in the flames is uncorroborated and cannot be depended upon. It is more probable that the lads sang on the way to the place of execution.

### The first Church Council.

The missionaries now began to make preparations in view of the likelihood of their being forced to leave the country. They chose half a dozen “ of the more staid and advanced men,” of respectable standing among their fellows, to be leaders or elders and to conduct services at various centres. This simple “ Church Council ” was the germ of the remarkable organization of later years.

## **The Blood of the Martyrs.**

The little printing press was set to work, and 1,000 copies of some Church prayers, texts, and hymns were struck off and circulated.

The number of readers increased in spite of the peril, and included even some of the Mujasi's men.

"One of these," wrote Mackay, "was so impressed by the behaviour of our dear boys under torture of knife and fire that he has determined to pray also." By the end of May twenty more had been baptized.

About this period the king became friendly for a time, saw Mackay in private, and gave the missionaries presents. The work went on apace.

### **The White Man who had Lost a Thumb.**

A few months later the king grew alarmed at the prospect of a German "invasion," and rumours of white men who were approaching Uganda by the north end of the Victoria Nyanza became frequent. Towards the end of October the rumours took definite shape. A tall middle-aged man who had lost a thumb, accompanied by a youth, was said to be approaching Busoga, and the king had ordered

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them to be seized, and was determined to kill the man. By this the missionaries felt sure that the older white man was their Bishop,\* and waited in sickening suspense for the issue, being themselves in extreme danger of their lives. On October 30 Mackay wrote in his journal :—

“ After dark, Ismail came to tell us that messengers had returned from Busoga with the tidings that the white men had been killed, with all their porters. . . . Oh, night of sorrow ! What unheard-of deed of blood ! ”

How had this come about ?

### **The Journey of the First Bishop.**

We have already mentioned that the Rev. James Hannington was a member of a party that went forth in 1882, and was driven back by fever. He returned to England, where he gradually recovered his health. Then he was offered and accepted the arduous post of Bishop of Eastern Equatorial Africa. He was consecrated on June 24, 1884, and sailed in the following October. After visiting the coast

\* It turned out that there was no second white man. The Bishop's cook, Pinto, was taken for one by the natives.



## **The Blood of the Martyrs.**

stations he set out for Uganda on July 22, 1885.

The route through Zanzibar, Saadani, and Ugogo to the south end of the Lake had by this time become thoroughly well known, but it involved journeying through very unhealthy country infested with blackmailing chiefs, and it necessitated a dangerous voyage across the Victoria Nyanza in boats or native canoes in order to reach Uganda. Krapf had long before suggested a more northerly route, so as to reach Uganda direct, and the travels of Mr. Joseph Thomson among the savage Masai, a tribe of fierce nomads, through whose country the route lay, had made the district better known.

The northern route obviated most of the objectionable features of the southern one, but the Masai were supposed to be as a lion in the path. Bishop Hannington was thought to be fool-hardy for attempting to pass through their country.

The supposed dangers of the route did not outweigh its advantages in Bishop Hannington's eyes. He took with him the Rev. William H. Jones, an African whom he had just ordained deacon. All the anticipated dangers of the

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journey were safely passed, and Hannington's real peril was one which could not have been foreseen.

King Mwanga gave heed to the Arab traders, who suggested that this white man was coming by "the back door" into Uganda, in order to "eat up the land," and so played upon the king's fears that he ordered the traveller to be arrested as soon as he arrived within the territory of Uganda. Unaware of this new danger, Hannington had pushed on ahead of the rest of the caravan with a small party, and at length saw from a hill the waters of the Nile, as it leaves the Victoria Nyanza, "about half an hour's distance" in front of him. Before he could reach it, he was suddenly seized by some men who had followed him. He was thrust into a hut, and kept a close prisoner. His porters, forty-six in number, were captured with him, but were allowed more liberty. His captor was Luba, a chief of Southern Busoga, under the suzerainty of Uganda.

Messengers were sent to Mwanga for further orders. Meanwhile the imprisoned Bishop, racked with fever passed his days in prayer and study of his Bible, and writing. His diary, marvellously recovered by Mackay a few weeks

Should I think  
the day of imprisonment of our Wednesday because after  
camping was resumed all day Sunday 25 long, until ordered off  
and arrived about 5 P.M.

Still a great deal of power in my body. The fatigue of driving  
quite breaks me and my quacks though at times they stick to  
me like leeches and their reflex in hand, remains all night in  
my tent and gradually better my condition. I have already made  
off numerous of species had I wanted to do so. I doubt not that  
in a few days time especially if I could get a little extra food  
but I think I could walk away quite easily but I have no  
back intention. I am more inclined to stop where I am go  
to be a thorn in the old quack's side and fear from that  
feeling of controversy that is rather inborn. I send these  
affectionate greetings, reports of my health by his messen-  
gers twice a day. What I fear most now is the close confinement  
after much exercise. The Sultan sent a detachment of 70  
more of his men to keep at the prison after they had finished  
their work to ensure their commands they respectfully refused.

Now I am almost dying to think of my time in prison as only short the  
chief has sent men to handle the horses around me what has been  
shown shows no desire or intention of escape. has a messenger arrived  
from Mawra. There is just time that it should be so. I shall have to tell  
me fast. The last of this has cost me down again.

One of my quacks if we do find him useful & make one  
offer of assistance he has some very secret & confidential  
will not even look very long with (not disease). I do not know  
what to expect used in the present circumstances but at the  
same time I take great amusement in watching & passing

by various little of observation. My quacks and I are  
great friends almost affectionate. One calls me when  
in the hands of me as "my white man".

I detachment of the chief with the day he has 1000 men  
have been told to show me they are very quiet & well behaved  
but are all around about the prisoners. Mackay's name  
seems quite a household word & constantly hear it  
from the others. I scarce ever hear a word  
the men are kept in close confinement except about

the also came daily backwards & forwards to my food  
this they take in turns and implies so I hear in the job

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afterwards, contains entries right up to the very last.

### **The Martyred Bishop.**

In addition to the diary, rumours reached Mackay and the other Uganda missionaries, which bore the stamp of truth, and were, in fact, of a kind which no native could have invented. According to this information, so Mackay noted at the time :—

“ They kept him aloof from his men and his goods, but allowed him his bedding and his Bible and one or two other books. He occupied his time in writing much. When they were about to kill him, he bade them tell the king that he had purchased the road to Buganda with his life, and that he died for the Baganda.”

The messengers returned from Mwanga with orders that the white man was to be put to death. He was led out with his porters, and speared to death.

### **The Ichabod Flag.**

Four of the porters escaped, and carried back the news to the rest of the caravan, which was waiting, under Mr. Jones's leadership, a few days' journey behind. Mr. Jones lingered on the spot for a time, hoping against

## The Blood of the Martyrs.

hope, and then reluctantly guided the caravan back again. They passed in safety through the dreaded Masai country, and thus once more demonstrated the value of the route.

It was a melancholy procession which made its way at length to the mission-stations on the coast. At its head was carried a mournful flag of blue trade-cloth, which bore in white letters the word "ICHABOD."\*

Their sorrow made the inscription natural to those Africans, but never was motto more mistaken. Indeed, "the glory" had not departed. Hannington did more for Africa by his death than in his life. Within a few weeks after the news came to England, fifty men had offered themselves to the Society for service in the mission-field; and Hannington's name has continued ever since to be an inspiration to many.

\* This flag is preserved—a sacred relic—in the Church Missionary House, Salisbury Square.



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## CHAPTER V.

### TIMES OF PERSECUTION.

**A**FTER the murder of Bishop Hannington, Mwanga was for a time in dread lest the white men on the coast should take vengeance, but was soon emboldened to go on in his career of crime. The three missionaries, Mackay, O'Flaherty, and Ashe, were in frequent danger of their lives. For instance, on one occasion the king sent for Mackay. Before Mackay obeyed, the missionaries knelt in prayer.

#### Braving the Anger of the King.

“Very humble,” wrote Mr. Ashe, speaking of Mackay, “very weak, very childlike he was on his knees before God ; very bold, very strong, very manly afterwards, as he bore for nearly three hours the brow-beating and bullying of Mwanga and his chiefs.”

The king tried by threats and promises to find out how they had discovered the Bishop's murder. “What if I kill you ? ” Mwanga cried.

## Times of Persecution.

“What could Queeni (Queen Victoria) do? What could she or all Europe do?”

The Roman Catholic, Père Lourdel, was present, and attempted to speak. “If I killed them,” interrupted the king angrily, “should I spare you?”

However, for that time he let them go, though repeatedly afterwards he tried by secret plots to compass their deaths. Probably Mackay’s great mechanical ingenuity, which the king found useful to himself, had much to do with the safety of the missionaries, Roman Catholic as well as Protestant.

### The first sheet of St. Matthew’s Gospel.

In this period of strain, within a fortnight after the Bishop’s murder, the first sheet of the Gospel of St. Matthew was printed and circulated among the converts. The exact date is worth recording: it was November 13, 1885. “Times of peril were always printing times,” Mackay used to say. “Every proof-sheet,” he wrote, “we distribute several copies of among our people, and have their corrections and emendations before going to press. They take a deep interest in the work in this way, and are proud to have *their own* Gospel.”

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### **The Great Persecution.**

On November 15, 1885, the king's head page, named Balikudembe Mukasa, a "reader," first with Mackay and afterwards with the Roman Catholics, was ordered to be burnt alive, but the Katikiro (Prime Minister) killed him before throwing his body to the fire. A young chief, named Apolo Kagwa, was terribly ill-used by the king, but not killed. In later days this lad became himself the Katikiro.

This outbreak was followed by a lull, but throughout this period the Christians assembled more or less in secret.

In the following May the king's fury broke out again against all who were known or suspected to be "readers," and some fifty or sixty of the converts were tortured and put to death.

### **Thirty-two Burnt Alive together.**

Mackay's own account of its beginning, dated June 26, 1886, is as follows :—

"It is now a full month since the bloody persecution of native Christians began. Those who were at the capital, and best known, were of course first arrested. About a dozen were butchered at once. Several were mutilated (Asiatic manner) afterwards ; many were speared or otherwise killed in the endeavour to capture

## **Times of Persecution.**

them in various parts of the country ; while thirty-two were burnt alive in one huge pyre, after having been kept prisoners over a week. Let some of our friends at home fancy themselves exchanging places with us, and see their friends with whom they yesterday talked and ate, and prayed, to-day ruthlessly seized and hacked to pieces almost before their eyes, and their members left lying to decay by the roadside so as to produce an abominable stench for days."

### **Roberto's Horrible Death.**

" At this moment I recall vividly the voice and face of a man who came here almost daily. Several voyages he made with me in the boat, to and from Msalala. He was further a member of our Native Church Council. The executioners suddenly appeared before his house to arrest him, but were afraid to enter. At the time he was engaged in holding prayers with several lads. These bolted through the thin reed wall of the house and escaped. One alone remained with him.

" ' Do not be afraid that I will shoot you,' cried the Christian ; ' come in and take me.'

" They bound him and took him, as also the friend with him, before the king.

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“ ‘ Do you read ? ’ ”

“ ‘ Yes. ’ ”

“ ‘ Take him and roast him,’ was the summary sentence.

“ The two were condemned, but one bought himself off by getting his friends to pay a woman and a cow. Roberto was kept a few days in the stocks, and then an arm cut off and roasted before his eyes. Next a leg was severed, and that also burnt. How much further the torture went I do not know ; I only know that what was left of the man was committed also to the flames.

“ After the massacre the head-executioner reported to the king that he had never killed men who showed such fortitude and endurance, and that they had prayed aloud to God in the fire. This caused merriment in the court, the king remarking that ‘ God did not rescue them from his power.’ ”

It is, of course, impossible to calculate the numbers of the martyrs who perished in the great persecution, but they were computed to have been at least 200—not all baptized Christians, but adherents of the C.M.S. or Roman Catholic Missions. To them must be added a still larger multitude who suffered wounds, mutilation, or banishment for their faith.



## Times of Persecution.

Dr. Junker, the famous German traveller, arrived in Uganda at this period from Bunyoro, and told the missionaries of the wholesale bloodshed which he had noticed on the way. It was with difficulty that Mackay induced the king to allow Dr. Junker to depart in the mission-boat *Eleanor*.

### The Christians in Hiding.

The majority of the Christians fled into hiding-places, as the persecuted Christians of Madagascar had done. The missionaries sent out a letter of encouragement to them, addressed to "People of Jesus who are in Uganda." "Our beloved brethren," it ran, "do not deny our Lord Jesus, and He will not deny you on that great day when He shall come with glory. Remember the words of our Saviour, how He told His disciples not to fear men, who are only able to kill the body." The letter quoted 1 Pet. iv. 12-19, words which convey a very real and direct message to men in daily danger.

From time to time visitors came to the missionaries under the cover of night, sometimes converts whom they feared had been slain, sometimes new inquirers brought in by

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the influence of the heroic deaths they had witnessed. More than once the Sacrament of Baptism was thus administered, and the words of reception acquired an added force: "In token that hereafter you shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto your life's end."

The news of the persecution had by this time reached the outer world, and roused the deepest sympathy. In Tinnevely the Indian converts collected £80, and sent it to the relief of their suffering brethren in Uganda.

### **Mackay alone in Uganda.**

The missionaries at length felt that their presence in the country was a danger rather than a help to the converts, and sought to withdraw. After many insults, Mwanga permitted Mr. Ashe to go, but insisted on keeping Mackay, not only because he was so useful, but because he looked upon him as a hostage against the possible vengeance of the white man.

From August, 1886, until July, 1887, Mackay was alone in Uganda, translating the Scrip-

## Times of Persecution.

tures, comforting the Christians, and doing all he could to appease the king. In the midst of this troublous time the translation of the Gospel of St. Matthew was finished, with the aid of the Baganda converts, as already described.

The king's anger became gradually disregarded, so that some of the converts were able to gather round Mackay again. A significant and touching allusion occurs in a letter of Mackay's, written in January, 1887 :—

“ For a couple of months after you left I was having a regular houseful of strangers every evening. The tin of petroleum arrived just in time, as by it I could make a respectable light, and the library became a night-school. Late, late, often very late, we wound up, and I was often more than exhausted—reading, teaching, drugging, etc. By day I got, off and on, some translating done.”

In another letter, on March 6, he wrote :—

“ By the grace of our loving Lord I am still in the body. . . . Since receiving the mail . . . I have had the consciousness forced upon me that our very existence here is mightily due to the prayers of you and of all the children of God in Europe.”

It is interesting to note that one of the

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young chiefs who were in danger at this time, and escaped with life, was Mika Sematimba, who afterwards visited England.

### **Mackay Expelled.**

In July, 1887, King Mwanga, who had all along been much influenced by the advice of Arab slave-traders, was counselled by them to send Mackay away out of the country. This was done, but the king required that another missionary should be sent to take Mackay's place, and asked for the Rev. Cyril Gordon, who was then at the south end of the Lake, on account of his name. The request was another proof of the magical power of General Gordon's influence ; for Mr. Gordon was merely a name-sake of the General, and Khartoum is nearly a thousand miles away from Uganda. Mr. Gordon accordingly went in August, 1887, and was alone until April, 1888, when he was joined by the Rev. R. H. Walker.

### **The Second Bishop and His End.**

We must go back a little, in order to pick up some dropped threads. The death of Bishop Hannington did not deter the C.M.S. Committee from seeking again for a Bishop to be at the head of its East Africa Missions.

## Times of Persecution.

The second Bishop was found in an unexpected quarter. The Rev. H. P. Parker, a graduate of Trinity College, Cambridge, had gone out as a missionary to India, and had shown such administrative capacity that he was made secretary of the Bengal Mission. In that important position he had yearned for the life of a simple evangelist, and obtained leave to lay aside his office in order to become an itinerant missionary among the Gônds of Central India.

He had not been many months in this congenial labour when the news of Bishop Hannington's death reached England. Keen eyes had noted the rare combination of qualities in Mr. Parker, and so he was summoned home from his beloved Gônds to become the second Bishop of Eastern Equatorial Africa. He was consecrated in September, 1886, and shortly afterwards sailed for Africa.

After visiting the coast stations, Bishop Parker journeyed up to the south end of the Lake, by the southern route, calling at the Ussagara stations on the way. Mr. Blackburn was with him. Mr. Douglas Hooper, Mr. Deekes, Mr. Ashe, and Mr. Walker were also



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in the neighbourhood of the Lake. Mackay had recently arrived, having been replaced in Uganda by Mr. Gordon. The mission-station at Msalala, which had been for years the dépôt for Uganda, had to be abandoned on account of the exactions of the local chiefs, and the stores were removed to Usambiro. Together with Mr. Blackburn, the Bishop made an exploring expedition along the great inlet known as Speke Gulf, and selected Nassa as a site for a mission-station, which was occupied by Messrs. Hooper and Deekes. In the midst of such labours, first Mr. Blackburn and then the Bishop were struck down with fever.

The Annual Meeting of the Church Missionary Society in May, 1888, was thrilled when the Rev. F. E. Wigram, then Hon. Clerical Secretary, read out in Exeter Hall a telegram just received from Uganda :—

“ Blackburn dead, ill ten days. Bishop Parker dead, ten days later ; same sickness, ill one day.”

Short as had been his course, he was already beloved and honoured by all the workers in the Mission. Thus the second Bishop laid down his life without reaching Uganda.

## Mwanga Dethroned and Restored again.

### CHAPTER VI.

#### MWANGA DETHRONED AND RESTORED AGAIN.

WHEN Mr. Walker reached Uganda, as previously mentioned, he was received by the king in great state, and hopes were entertained that a change had come for the better. The king soon disappointed them. He conceived a diabolical plot to get rid of all the principal "readers," both Christian and Mohammedan, about his court. They were to be decoyed on to a small island on the Lake and there left to starve. The plot leaked out, and the "readers" declined to fall into the trap laid for them. They, in their turn, began to plot against Mwanga, and with most momentous consequences.

#### A Telegram in "The Times."

On January 11, 1889, an alarming telegram

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from Zanzibar appeared in the second edition of the *Times* :—

“ A bloody revolution,” it began, “ has broken out in Uganda, resulting in the overthrow and expulsion of Mwanga, the destruction of the English and French Missions, and the establishment of the temporary supremacy of Mohammedan as opposed to Christian influence.”

It is not necessary to quote more, since we are able to correct and expand its statements in the light of later knowledge. The news made an immediate sensation in England,\* and caused the outpouring of much prayer on behalf of the Mission. The facts were as follows.

The Christian and Mohammedan “ readers,” discovering a plot by Mwanga against them, had gathered an army and entered the capital on August 1, 1888, by two different roads, the Mohammedans bringing with them an older son of M'tesa, named Kiwewa, as king.

\* A quarto pamphlet, *The Story of the Uganda Mission*, was planned in the Editorial Department at Salisbury Square on the following day, and was circulated far and wide. The bookstalls alone took 5,000 copies.

## **Mwanga Dethroned and Restored again.**

Mwanga escaped with his women and his pages, and got off by canoe to Magu, on the shores of Speke Gulf, where Arab slave-traders kept him virtually prisoner.

Meanwhile the insurgents distributed the chief offices amongst the leaders of all parties, Apolo Kagwa, for instance, becoming Mukwenda. It was a bloodless revolution. Liberty of worship was proclaimed, and for a time the Baganda came about the mission-station "like swarms of bees."

### **The Mohammedans in Power.**

The Arabs and the Mohammedan Baganda, however, were dissatisfied, and began to plot the overthrow of their Christian allies. It is curious that they got up a story that the Christians proposed to place a woman on the throne, so as to make Uganda like England, in having a queen. Never, perhaps, was the far-reaching fame of Queen Victoria more unexpectedly illustrated.

Six weeks after the first revolution, on October 12, the Christians were suddenly attacked and driven off with much loss, fleeing for refuge to Ankole. The victorious Mohammedans proceeded to attack the mission-stations, both French and English.

## The Wonderful Story of Uganda.

Mr. Gordon and Mr. Walker were dressing the wounds of some of the fugitives, when they were summoned to the king's enclosure, and were thrust with the two French priests, MM. Lavinhac and Lourdel, into a miserable hut, full of vermin. The Frenchmen had some food and blankets, which they generously shared with the Englishmen.

### **The Adventurous Voyage in the "Eleanor."**

Some days of anxiety passed by, during which the prisoners were taken back to their respective stations, and made to look on while everything was either stolen or destroyed. Then they were robbed of nearly everything they had on them, and the whole party of both Missions, thirty-nine souls in all, including twenty natives from the French Mission, were put on board the C.M.S. mission-boat, the *Eleanor*, and sent away. "We do not want to see a white teacher back in Uganda," was the parting message of their enemies, "until we have converted the whole of Uganda to the Mohammedan faith."

The English and the French priests owed much to each other on this adventurous journey. They had a little food on board, and some shell money. After they had gone a day or two's



## Mwanga Dethroned and Restored again.

journey, and were leaving an island at which they had called for food, a sudden blow struck the boat so violently that two large holes were made in the bottom, and she began to fill. It was a hippopotamus that had struck the *Eleanor*. The Europeans swam to land, and, getting out the one canoe on the island, went back to the rescue of their companions, who were hanging on to the wreck. All were saved except five, and some of the goods were recovered.

One of the Frenchmen was supposed to be a carpenter, but gave up the job of mending the hole to Mr. Walker when he found there were no proper tools. By means of a piece of board, cut with a spokeshave, Mr. Walker plugged the leak, and some untwisted rope, soaked in dripping, served to caulk it. On the third day the party, now reduced to thirty-four, ventured forth again, and for seventeen days coasted along the Lake in this frail vessel, moving on slowly by day, and camping every night, until they reached the Frenchmen's house at Ukumbi, on the south-east of the Lake, where they were kindly received. Another day's journey brought the Englishmen to Mackay's station at Usambiro.

## The Wonderful Story of Uganda.

### The Christians in Ankole

At the beginning of 1889 the position may be summed up as follows. The bulk of the Christians were exiles or refugees in the country of Ankole, to the number of about a thousand, and were led by Nikodemo Sebwato, Mika Sema-timba, and others. The Mohammedans in Uganda had already deposed and murdered their puppet king, Kiwewa, and had placed Kalema, another son of M'tesa, on the throne. This last change had not been effected without a conflict, in which several chiefs who were bitter enemies of Christians were killed. As for Mackay at Usambiro, he was translating and printing and teaching, and filled in his time with the construction of a steam-launch, destined never to be finished, in which he hoped to navigate the Victoria Nyanza.

Later in the year, Mr. H. M. Stanley, on his way back from the rescue of Emin Pasha, came upon the Christians in Ankole, and afterwards stayed for a while with Mackay at Usambiro. He was impressed by the steadfast sincerity of the Christians, but his warmest admiration was reserved for Mackay. He described both experiences in his book, *In Darkest Africa*,\* and

\* Vol. ii. pp. 350, 387.

## Mwanga Dethroned and Restored again,

before a meeting of the C.M.S. Committee, on his return home.\*

### Mwanga brought back by the Christians.

Early in the year 1889 Mwanga had made an attempt to regain the throne, but only succeeded in establishing himself on one of the islands. He then made overtures to the Christians, who, after coming to Mackay for consultation, joined forces with the king they had helped to depose. Mwanga also sent to ask for teachers, in response to which Mr. Gordon and Mr. Walker went to him. The Protestant force was placed under the command of Apolo Kagwa, who when the king's army re-entered the capital, was made Katikiro; for the forces were victorious, and by a bewildering reversal of affairs, Mwanga was set on the throne again by the very men whom he had persecuted and driven out.

\* *C.M. Intelligencer* for August, 1889.

# The Wonderful Story of Uganda.

## CHAPTER VII.

### THE BEGINNING OF A NEW ERA.

WHILE Mwanga was still on the island of Bulingugwe, assistance had been asked from Mr. Jackson, of the Imperial British East Africa Company, then in Kavirondo, to the north-east of the Lake. This Company had been formed for the development of trade with East Africa, but included men like the late Sir William Mackinnon, Mr. Douglas Mackenzie, and others, who were content "to take their dividends out in philanthropy." They did much for the liberation of the slave, encouraged Missions, and, speaking generally, conducted themselves as high-minded British merchant-venturers. Mr. Jackson sent Mwanga one of the Company's flags, which he accepted, and thereby placed himself under the protection of the Company, though it is by no means certain that he fully understood the import of his action.

## **The Beginning of a New Era.**

A little later Dr. Karl Peters, a German explorer, whose high-handed proceedings on the coast had done much to alarm the native mind against the white man, arrived at Mengo, and induced Mwanga to sign an agreement with him. Dr. Peters was supported by the French priests, whose national antipathy to Germany was overcome by their hostility to Protestantism.

### **An Overruled Treaty.**

The Protestant chiefs objected to the treaty, considering that the king was pledged to the Company, but so much dissension arose that the English missionaries begged them not to hold out. The schemes of Dr. Peters were, in the end, overruled from Europe. The partition of Africa between the great European Powers had begun, and the delimitation arranged by the British and German Governments, while allowing Germany access to the southern end of the Victoria Nyanza, placed the whole of the northern side, including Uganda, within the British sphere of influence.

### **The Death of Mackay.**

Meanwhile, news had arrived in England which all felt to be a crushing blow. On February 8, 1890, Mackay died of fever, in the



## The Wonderful Story of Uganda.

midst of his labours at Usambiro. In the previous autumn, when Stanley saw him there, Mackay was described as "a gentleman of small stature, with a rich brown beard and brown hair," and looking so well that he seemed to have newly arrived from England. He had, in fact, been in Africa since the spring of 1876.

The present rapid sketch of the Mission can scarcely have made it clear what a tower of strength he had become. The young Scotch engineer, for whom it seemed at one time that the mission-field had no place, had become almost another Livingstone. His versatile mechanical genius, his linguistic powers, his evangelistic zeal, his constancy of purpose, his wise leadership, had made his influence felt in all the Lake region.

With all his labours—which seem more than any one man could accomplish—he retained a love of books. "*Allah ho Akbar!*" said Hassan, his Zanzibari head-man, to Stanley, "Books? Mackay has thousands of books; in the dining-room, bedroom, the church, everywhere. Books! Ah, loads upon loads of them!" His articles in the Church Missionary Society's magazines, and elsewhere,

## The Beginning of a New Era.

showed that he was not only a missionary statesman, with a large outlook upon African problems, but contrived to keep abreast of affairs at home.

The devoted spirit of the man was shown in the beginning by that speech in the Committee Room which we have already quoted. It was no mere outburst of the moment, but a spirit which burnt in his heart to the end. When it was known that he had been driven out of Uganda, a personal friend at Salisbury Square urged upon him that now was the time for him to come home and help to get men to reinforce the Mission. "But what is this you write," he replied—" 'Come home' ? Surely now, in our terrible dearth of workers, it is not the time for any one to desert his post. Send us only our first twenty men, and I may be tempted to come to help you to find the second twenty."

### His Last Message.

So in his last public message, written only five weeks before his death, which appeared in the *C.M. Gleaner* for June, 1890, he wrote of the new prospects in Uganda :—

"You sons of England, here is a field for your energies. . . . You men of God who have

## **The Wonderful Story of Uganda.**

resolved to devote your lives to the cure of the souls of men, here is the proper field for you. It is not to win numbers to a Church, but to win men to the Saviour. . . . ' God is a Spirit,' and let him who believes that throw up every other consideration and come forth to teach these people to worship Him in spirit and in truth."

We cannot wonder that the news of his death seemed to be a crushing blow to the Mission. Men could not peer into the future and see that among the recruits who landed at Mombasa in that very month (February, 1890) along with the Bishop was another layman, whose gifts, of a type very dissimilar from those of Mackay, were to make him a leader of men, worthy to take up the mantle that had fallen from the shoulders of the dead pioneer. That layman was George Pilkington.

### **A Famous Valedictory Meeting.**

While the changes sketched above were following each other in Uganda, the preparation for the new order of things was taking place in England. Mr. Ashe and Mr. Douglas Hooper were at home to tell of what they knew, and to interpret the force and meaning of the news

## The Beginning of a New Era.

which trickled down from the interior to Mombasa, and thence to England. Mackay's letters home were read with eager interest. A small band of Cambridge men were led to offer themselves through the uncompromising earnestness of Douglas Hooper. Their names were G. L. Pilkington, G. K. Baskerville, and J. D. M. Cotter.

It happened that about the same period Graham Wilmot Brooke and J. A. Robinson were electrifying the Church Missionary Society's constituency by their plans for renouncing the protection of their British citizenship, and carrying the Gospel into Hausaland with all the risks of native converts. A great farewell meeting was held for their party on January 20, 1890, and with them was joined the less conspicuous group that was destined for East Africa. Exeter Hall was taken for the C.M.S. valedictory gathering for the first time, and it was densely crowded. The present Bishop of Durham, then Principal of Ridley Hall, headed a solid phalanx of sixty undergraduates from Cambridge, who travelled up to London in order to bid farewell to their comrades. It is not to be denied that the dominating personality of Graham Wilmot

## The Wonderful Story of Uganda.

Brooke to a great extent dwarfed the rest, and the Hausaland scheme loomed largest in the public eye. Yet among the less conspicuous group of Uganda missionaries was one at least whose life-work would rank amongst the highest.

Three days later Douglas Hooper and his party sailed for East Africa, where they were to wait on the coast until the way became clear for advance. It must be remembered that news from the interior travelled very slowly then, and not till four months after their arrival in Africa did they learn that it was possible to advance. During that period of waiting, G. L. Pilkington gave promise of his future linguistic powers by obtaining a rapid acquaintance with Swahili and other coast languages.







# PROCESSION AT QUEEN VICTORIA MEMORIAL SERVICE, MENGO.

(Baganda clergymen, with Bishop Tucker and the Rev. J. Roscoe, leading the procession.)



# KING DAUDI AND PRINCIPAL CHIEFS.

The two men wearing medals are the Protestant Regents—the Katikiro (on our right) and the Rev. Zakaria Kizito; the youth in a fancy coat is the Mohammedan

## The New Bishop.

### CHAPTER VIII.

#### THE NEW BISHOP.

**M**EANWHILE the Rev. Alfred R. Tucker, Curate of St. Nicholas's, Durham, an Oxford man, an artist, and an athlete, had offered himself to the C.M.S. for East Africa, and was soon seen to possess the qualities which go to make a leader. The Committee accordingly invited him to become the head of the party which was waiting on the coast, and the Archbishop of Canterbury appointed him to be Bishop of Eastern Equatorial Africa. Bishop Tucker was consecrated on April 25, 1890, exactly fourteen years after the solemn farewell to the first Uganda party, and sailed the same evening for his new diocese.

He was greeted on his arrival with the melancholy news that Mr. Cotter had died of fever the day before. Some days previously, when Cotter was first seized, Douglas Hooper telegraphed asking for reinforcements to be sent "by the French mail." The telegram arrived

## **The Wonderful Story of Uganda.**

during the C.M.S. Anniversary. For the second time in the story of the Uganda Mission the Anniversary was broken in upon by momentous news. There are doubtless many besides the present writer who remember the Rev. F. E. Wigram stepping forward during the annual service at St. Bride's Church, telegram in hand, and appealing for recruits.

### **The Appeal of a Telegram.**

Such appeals from dangerous fields never fail to find a response. To be in time the men were bound to start that week. Yet, short as the time was, nine offers came, from amongst which four men were chosen—Mr. J. W. Hill, of Cambridge; Messrs. J. W. Dunn and J. V. Dermott, both Islington students ready for ordination; and Mr. F. C. Smith. On the following Saturday they all left for Marseilles, and they arrived in time to accompany the Bishop on his journey from Zanzibar to the Lake.

The tale of losses was not yet complete. In July the Bishop was at Saadani, on the mainland, ready to go forward, when Mr. Hill died. When the weary four months' tramp to the Lake was over, and Usambiro had been reached,

## The New Bishop.

Mr. Hunt, an official of the British East Africa Company, who had given up his post to join the missionary party and accompanied them on the journey inland, was taken ill and died. Lastly, while the mission party were waiting at Usambiro for the means of crossing the Lake, Mr. Dunn was struck down with fever and died on November 20.

The rest of the party suffered terribly from fever, but were revived by the twenty-three days' sail across the Lake to Uganda. Not until December 27, 1890, did the Bishop, with four companions, set foot upon the soil of Uganda.

We have no space to record the incidents of that disastrous five months' journey. One fact may be noted ; by the time he reached Uganda, Mr. Pilkington had already acquired a working knowledge of Luganda, chiefly by persistently questioning the porters *en route*, and was able, as soon as he landed in the country, to set about preparing candidates for confirmation.

### A Bishop at last reaches Uganda.

The Bishop found an "abundant entrance" in Uganda. The Christians had built a large reed church, begun in the preceding March, and opened on Trinity Sunday, 1890. Not so



## The Wonderful Story of Uganda.

large as its successors, it was a wonderful building for the native architects to erect, for it was eighty-one feet long by twenty-four broad. It was thronged daily by worshippers and learners. Some three hundred converts had been baptized.

Bible translation had been carried forward by the Rev. E. C. Gordon, with the assistance of Henry Wright Duta and Sembera Mackay, so that St. Mark's and St. John's Gospels were nearly ready, besides parts of the Prayer-Book.

The members of the Native Church Council were active in arranging for the instruction of inquirers. This institution, started by Mackay in the midst of Mwanga's persecutions, as a means of preserving the infant Church, proved to be the germ of that Church self-government and the instrument of that Church self-support in which we rejoice to-day.

### **Four weeks fully occupied.**

On the day after his arrival, Bishop Tucker preached by interpretation in the great church to a thousand worshippers, among whom was the Katikiro, or Prime Minister, and has left on record his emotion at the sight of their devout and earnest demeanour.

## **The New Bishop.**

The Bishop had brought up with him a stock of Swahili New Testaments, which were eagerly bought up at the price of a three months' wage by those who understood that language. He confirmed seventy candidates ; admitted Mr. Gordon and Mr. Baskerville to priests' orders on January 18, 1891 ; carried on negotiations with the Roman Catholic missionaries with regard to matters in dispute ; arranged for Mr. Walker to visit Budu and Mr. Gordon Busoga ; set apart six Baganda as lay evangelists ; and then, on January 22, left Uganda again for the coast. All that he could do for the time was done, and the brethren felt with him that the wisest course was for him to seek in England a further supply of helpers to seize the vast opportunities which were unfolding themselves. He took with him the Rev. Douglas Hooper, so that the Revs. R. H. Walker, E. Cyril Gordon, and G. K. Baskerville, with Messrs. G. L. Pilkington and F. C. Smith, were left behind at the capital.

### **The Six Lay Evangelists.**

The six men who had been set apart as lay evangelists were remarkable men. Henry Wright Duta and Sembera Mackay refused

## The Wonderful Story of Uganda.

chieftainships in order that they might give themselves to teaching and evangelizing their fellow-countrymen. Mika Sematimba became well known in England when he visited it later on.

Henry Wright Duta had been one of the first inquirers. He was sent out of Uganda in 1881 as a punishment for "reading," but was allowed to go down to the coast with Mr. Pearson, who arranged for him to be taught in the school of the Universities' Mission at Zanzibar. Duta remained some time, and was baptized there in 1882. There, too, he met Mika Sematimba, who came down to the coast with a caravan somewhat later. Mika was then an inquirer of the Roman Catholic Mission, but learned from Duta that the Protestants taught their followers how to read. Accordingly, when he returned Mika attached himself to the English missionaries. Duta, it should be mentioned, was Hannington's "boy" when he went up-country for the first time.

Sembera Mackay, originally a slave from Busoga, had been the first to come forward for baptism, shyly putting into Mr. Mackay's hand a note written by himself (see page 27).

These three, with Zakaria Kizito, were

## The New Bishop.

the leaders of the Christians during the times of persecution, and some of their doings have been recorded already. Zakaria was the man who led the band of Christians which so impressed Mr. H. M. Stanley when he passed through Ankole. The other two, Paulo Bakunga and Yohana Muyira, were less prominent. Henry Wright Duta, Zakaria Kizito, and Yohana Muyira were afterwards ordained, and are still (1907) borne on the list of the Baganda clergy. Sembera, best esteemed and beloved of them all, was killed in the wars less than two years afterwards.

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## CHAPTER IX.

### THE OUTBREAK OF A FRESH STORM.

**W**E have seen that in times of danger the Protestant and Roman Catholic missionaries in Uganda could and did render each other many kind offices, and their personal relations were generally friendly.

In their work it was very different. It will be remembered that from the very first the priests who entered Uganda nearly two years after the C.M.S. missionaries assumed an antagonistic attitude towards the latter, opposing Mackay even in the presence of the king. Dr. R. N. Cust has told the public how he made a special journey to Algiers to see Cardinal Lavigerie, whose "White Fathers" the first priests were, and pleaded with him not to introduce religious strife into the country, but to transfer his missionaries to some untouched portion of the vast heathen lands



## The Outbreak of a Fresh Storm

around. Such, however, is not Rome's policy, and the appeal was in vain.

### The Ba-Fransa and the Ba-ngereza.

There was another element of discord. The priests were Frenchmen, and French missionaries continually display a tendency to political intrigue in favour of their own country. France in turn poses as the champion of Roman Catholic Missions in general. If any evidence of this statement is required, the history of the troubles in China in 1901 will supply it in abundance. In Uganda the followers of the French priests formed a French party, "Ba-Fransa," as they were called; while by contrast the adherents of the Protestant Mission were called the "Ba-ngereza," the English party. The hostility of the priests to the English was such as to make them side with the German, Dr. Peters, rather than that the English Company should possess the country. It is well to remember the strong political colour which these names show, because the internal strife which broke out in Uganda has been assumed to be entirely religious, and the English missionaries have been ignorantly charged with being the aggressors.\*

\* Sir Fredk. Lugard says in his little book *The Story*

## The Wonderful Story of Uganda.

It may be confidently stated that whereas the French fathers continually interfered to further the interests of their party, the C.M.S. missionaries, as a whole, stood aloof from political action, contenting themselves with their own spiritual work.

The officers of the Company, Captain (now Sir Frederick) Lugard and others, tried to act impartially, and distributed chieftainships and provinces to the best of their ability.

During the whole of 1891 the country was, as it were, on the edge of a volcano. The animosity between the rival parties was with difficulty restrained,\* particularly since the tenure of the Company was not thought to be very secure. The experiences of the missionaries, who lived daily with their lives in their hands, can be imagined. Had it been quite certain that the company would continue to

*of the Uganda Protectorate* (p. 107) that he brought about the change of name from English and French to Protestant and Roman Catholic; no doubt with a view to avoiding political complications.

\* The wisdom of Mackay's advice from Usam-biro, dissuading the Protestant Baganda from joining forces with the Roman Catholics and urging independent action, was abundantly vindicated. [See Ham Mukasa's account, p. 198 of the 1904 edition.]

## **The Outbreak of a Fresh Storm.**

hold Uganda, the terrible outbreaks which began in 1892, and cost hundreds of lives, might perhaps have been avoided.

### **Uganda Saved in Exeter Hall.**

The Company was composed of men, not only wealthy, but of high philanthropic character. Their action in directing the advance into Uganda had been influenced by generous, no less than by commercial, reasons. They soon found, however, that the expense was greater than they could afford, and the prospect of a commercial return was not immediate. They were compelled to announce their approaching withdrawal.

The news produced alarm in England. Bishop Tucker had by this time arrived home and aroused enthusiasm as he went up and down the country, telling of what he had seen: the present harvest and the promise of far more reaping if only enough sowers were forthcoming to sow the seed. The prospect of withdrawal from the country meant more than for the Company never to have entered it. It meant the destruction of belief in English good faith, in which the missionaries would be involved as well as the agents of the Company ;

## The Wonderful Story of Uganda.

the withdrawal of the force which had made for peace ; the unchaining of anarchy and civil war ; the ruin of the Mission ; the loss of countless lives.

The peril was realized. Sir William Mackinnon, a leading director of the Company, feeling that even the delay of twelve months might bring changes which might make the withdrawal safer, guaranteed amongst his friends half of the £40,000 which was considered to be the cost of maintaining the Company in Uganda for another year, if the friends of the Church Missionary Society would contribute the other half.

Time went on. The message of withdrawal had already started on its way when the Anniversary of the Gleaners' Union came. Exeter Hall was thronged on the evening of October 30, 1891. Bishop Tucker had just finished his speech, in which he told his story with thrilling power. Then Mr. Stock came to the front and told of the danger and the possible way of escape. Dozens of stewards sprang up and passed along the seats slips of paper printed as forms of promise to help. Then boxes went round to collect the papers. When they were counted, they were found to contain an abun-

## **The Outbreak of a Fresh Storm.**

dant answer to the appeal and to the prayers which had been offered by those who knew. One promise was for £5,000, another for £500. "My four freehold plots of land" was written on a third slip. The total amount of the promises was about £8,000. The joy at the announcement was intense. Within a few days £16,000 was raised and handed over to the Company.

The withdrawal was cancelled, but not before some part of the predicted evil had come about.

### **The Storm Bursts.**

Captain Lugard had fortified Kampala, one of the hills on which Mengo is built, and had secured a body of Soudanese, who had been with Emin Pasha on the Nile, as hired soldiers and police.\* With their aid he kept the peace between the Ba-Fransa, the Ba-ngereza, the Mohammedans, and the still larger body of Heathen who were outside them all.

The English missionaries strove for peace, and Sembera Mackay went once and again between the opposing parties, striving to act as mediator. On the other hand it seems impossible to acquit Monsignor Hirth, the chief

\* See also below, p. 128.



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French missionary, of intriguing on behalf of his party, and of fomenting the troubles by his counsels. He had secured the adhesion of Mwanga, a stroke which, in view of the inveterate and superstitious loyalty of the Baganda, was masterly.

Mengo at this time was like Edinburgh in the old days, when Highland chieftains brought down their unruly followers, and daily brawls took place in the streets. At last, in January, 1892, the storm burst; the French party attacked the English party, killing Sembera Mackay at the first onset. Among all the losses of that time none was so mourned as his. The attack was turned against Kampala, and threatened danger until the officer in charge opened fire with his Maxim gun. Then the French party took to flight, and did not stay until they had reached the Sese Islands, taking Mwanga with them. The priests were protected by Captain Lugard and placed for safety in the fort at Kampala. Soon afterwards, however, Monsignor Hirth went away and joined the fugitives. The war went on until Mwanga, who had been a more or less unwilling guest of the French party from the time when he saw things were going against

## The Outbreak of a Fresh Storm.

them, escaped and returned to Mengo, declaring himself a Protestant.

Then the French party accepted the inevitable and submitted ; and Captain Lugard assigned to the priests the large province of Budu in which to labour without interference. Captain Lugard expressed his surprise and pleasure at the tolerance with which this proposal was accepted by the English missionaries and their Baganda converts. " Surely," said the Protestant chiefs, " we cannot coerce the work of God."

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## CHAPTER X.

### PEACE AND REVIVAL.

#### The Great Reed Cathedral.

**T**HUS was peace restored for a time, and the work of the Gospel went forward. The chiefs determined to build a great cathedral in Mengo to replace the church which Bishop Tucker had seen. Though their only materials were reeds for the walls, with poles to support the roof and grass to thatch it, the native builders constructed an erection capable of holding four thousand persons. Inside it was a forest of wooden pillars. On the opening day each person was asked to contribute one cowrie shell only, were he rich or poor, so that the number present might be known. No less than 3,731 cowries were given at the service !

#### Reading Upside Down.

From the beginning of the Mission, as our readers will remember, "reading" had been





BAGANDA BOYS LEARNING TO READ.



A WRITING-CLASS, MENG0.

The lady is Miss A. E. Allen. The second boy on her right is Simei Kasaja, the chief hospital assistant, who was given the 1897-8 medal for his care of the wounded.



## Peace and Revival.

the mark of one who desired to be attached to the religion of the missionaries. The little *mateka*, or first reading-book, was circulated widely, and yet there were seldom as many copies as there were would-be readers. If the *mateka* was scarce, still scarcer were the Gospels and other books ; for they were few in number, and the long journey from the coast made them very dear.

Thus it came about that each little volume had its circle of readers, craning their necks forward to catch a sight of the printed page. Only the favoured few had the privilege of reading the type in the ordinary way. The rest had to be content with catching sight of it at any angle they could.

The writer remembers hearing of a Muganda who was observed by a missionary to be holding his book upside down. " Does it make any difference ? " he asked, when his supposed mistake was pointed out to him.

A " reader " could generally be recognized by the little cloth or skin bag in which he carried his precious books about with him.

## The Great Translator and His Helpers.

Throughout the troublous years, 1891, 1892,

## The Wonderful Story of Uganda.

1893, Mr. Pilkington was steadily labouring away at translation, a task for which his classical training and great linguistic abilities marked him out. He had learned Swahili during the few months' waiting on the coast, and picked up a working knowledge of Luganda in the course of the journey up-country !

When he landed in Uganda in December, 1890, the four Gospels had been translated by Mackay, the Rev. R. P. Ashe, and the Rev. E. Cyril Gordon ; and St. Matthew's Gospel had been printed.

Pilkington, nearly always with the aid of Henry Wright Duta, and sometimes with that of Sembera, Samwili Mukasa, and Nua Nakiwafu, set to work at once, and began sending home translations with almost incredible speed. By the end of March, 1891, when he had been only three months in the country, the Acts of the Apostles was completed, along with Bible stories, hymns, the beginnings of a Luganda grammar, and other translations. In less than eighteen months more—and those the very months during which the missionaries were living in daily fear of civil war—Pilkington completed the New Testament, together with several

## Peace and Revival.

Books of the Old Testament. Such rapidity has never been surpassed, perhaps never equalled. In order to appreciate this wonderful feat, it should be borne in mind that no grammars or dictionaries existed, and that in a large number of cases the words and ideas of the New Testament had no parallel in the language of an uncivilized heathen race. Besides translating, Pilkington was continually revising, being fully alive to the defects of his early work.

Copies of St. Matthew in Luganda, the whole New Testament in Swahili (which some Baganda understood), and other books began to reach Uganda, being mostly carried upon men's heads from the coast. For a New Testament a thousand cowries, or five weeks' food, were given eagerly ; in fact, so anxious were the people to get copies of any book, whatever the price, that the reed walls of the house where they were stored threatened to give way under the pressure of the crowds. It is not needful here to repeat the many instances of long journeys undertaken, and large sums offered, for copies of the books. They are well known to all who have heard much of the Uganda Mission.

## The Wonderful Story of Uganda.

Bishop Tucker was in Uganda again from December 23, 1892, until June 2 following.

### **Some Salient Facts of the Period.**

During that period Sir Gerald Portal, sent up as a Commissioner by the British Government, took over Uganda temporarily, and the Union Jack took the place of the Company's flag. Bishop Tucker was able to negotiate with Sir Gerald Portal on behalf of a settlement of the quarrels between the Protestant and Roman Catholic Christians.

In 1892, Captain Macdonald completed the survey for a railway from the coast—a measure destined to revolutionize Uganda.

Bishop Tucker took with him into Uganda a reinforcement of six new missionaries.

In March, 1893, forty Protestant chiefs, including nine out of the thirteen great chiefs of the country, voluntarily drew up and signed a brief but most potent petition: "All we Protestant chiefs wish to adopt these good customs of freedom. We agree to untie and free completely all our slaves. Here are our names as chiefs. . . ." Sir Gerald Portal did not accede to this request, as the Roman Catholic chiefs objected, but the spirit of

## Peace and Revival.

the Protestant chiefs soon prevailed, and before long, without pressure from the English, domestic slavery came to an end in Uganda.

In this respect Uganda was far ahead of Zanzibar, where slavery lingered on for fourteen years longer.

In the same month the Church Council set apart three Baganda teachers for foreign work—in Busoga—and held a farewell service for them.

On Trinity Sunday, 1893, six Baganda were ordained deacons, the beginning of a native ministry. The names of the six were :—

The Rev. Henry Wright Duta.

„ „ Yairo Mutakyala.

„ „ Yohana Muyira.

„ „ Zakaria Kizito.

„ „ Nikodemo Sebwato.

„ „ Yonathani Kaidzi.

### The Visit of Miká Sematimba.

In March, 1893, the Rev. R. H. Walker, who had returned to England on furlough, had an interview with the Committee, bringing with him Mika Sematimba, a Muganda Christian chief. The missionary and his friend were a great attraction at meetings that year. The



## The Wonderful Story of Uganda.

writer well remembers the appearance of the pair at a meeting of the C.M.S. Younger Clergy Union for London. Mika Sematimba, whose gentle kindly face attracted every one, pleaded for more missionaries for Uganda. "And you all know Matthew nine thirty-eight," he added. Perhaps all did *not* know Matt. ix. 38 by mere reference ; but they could not help seeing how thorough was the knowledge of this man whose Bible (not then complete) was his one book.

### The Apostate, the Tamil's Tract, and the Revival.

In Uganda "readers" were multiplying, the great cathedral was filled with eager throngs, native teachers were going out, the Native Church Council was gathering power in leadership—all seemed to be going well. But there was a sad lack of reality among many of the supposed converts. The missionaries lamented inconsistencies and empty professions.

On December 6, 1893, a deplorable incident occurred. One Musa Gyabuganda, a baptized Christian, presented himself before the Church authorities and demanded to have his name given out as having become a Heathen again.

"Do you know what you are saying?" he was asked.

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"Do you think," he answered, "that I have been reading for seven years and do not understand? Your religion does not profit me at all. I have done with it."

The missionaries were shocked and depressed by such a confession of failure. It did not stand alone. They met for prayer, and a striking answer came almost immediately.

About a fortnight before, Pilkington, whose strong personality had given him a leading place among his brethren, had gone on a visit to Komé, one of the Sese Islands. He had with him a booklet, the translation of a tract by a Tamil evangelist named David, on the Holy Spirit. He took it up and read it, and as he did so he was led to pray for a baptism of the Holy Ghost. Marked blessing followed in Komé. He came back a changed man, "filled with the Holy Ghost. On December 7 he told his brethren what he had found, and on December 8, 9, and 10 a wonderful series of meetings began. Christians of old standing found new power and holiness; chiefs came forward and confessed that hitherto they had been only nominal Christians; and large numbers of Heathen were converted. Best of all, *Musa came back.*

## **The Wonderful Story of Uganda.**

That happy time has set its mark upon all the subsequent history of the Mission.

The three days' mission was barely over when Mr. Pilkington started with the Baganda troops who were going on campaign, under British officers, against Kabarega, the slave-raiding King of Bunyoro. He went as chaplain to the Baganda army, and incidentally as interpreter.

### **A March with Troops, and its Consequences.**

The people were delighted at his going. He wished at first to go without a tent, but the Baganda would not hear of it. They allotted to him ten porters, and two cows were driven along with the marching soldiers to give him milk.

On the way Pilkington preached to large crowds of Baganda, many of whom had never been near the capital, and knew nothing of Christianity.

One result of the expedition was to show him how little the Gospel had penetrated beyond the neighbourhood of Mengo. Two other stations, one in Singo and the other in Kyagwe, had been opened, but the country as a whole was untouched.

At Mityana, in Singo, Mr. Fisher, now the

## Peace and Revival.

Rev. A. B. Fisher, had been stationed for a few months. He had adopted the plan of getting the people to build "reading"-houses—*synagogi*, as they were called by the people. The little group assembling in each of these was taught by a teacher, who was himself under the guidance of a more experienced worker, the whole being supervised by the European missionary.

### The "*Synagogues*."

Pilkington saw the advantages of this plan. On his return to Mengo he made it the germ of a great scheme for covering the land with a system of teachers.

In a few months' time he and Mr. Baskerville had planted about 200 of these *synagogi*; 131 teachers had been sent out from Mengo, in addition to those more elementary instructors who were set to work locally; and 20,000 assembled every Sunday to hear the Gospel. The first "dismissal" of teachers took place in April, 1894.

The result was marvellous. Towards the end of 1893 there were 170 catechumens; a year later, when the new system had been in operation for a few months, there were 1,500 catechumens, although 800 persons had been

## **The Wonderful Story of Uganda.**

baptized in the meantime. From this time onwards the chief function of the missionaries began to be confined more and more to the training and superintendence of the teachers.

At this period certain quaint fictions arose amongst the Heathen as to the nature of baptism. It consisted, so they supposed, "in making a hole in the head and rubbing in a powerful medicine, which kills the old heart; and then there comes in its place a new religious heart that does not lust for anything." Could there be a finer unconscious testimony to the reality and depth of the work thus widely spread?

In the same year, 1894, the great reed cathedral was blown down in a storm. No one was injured, though Archdeacon Walker, who had returned to Uganda, had a narrow escape. It was rebuilt, but the event may have helped the great scattering abroad. Before this catastrophe, several new churches had sprung up near the capital, and a number of others were put up before the larger structure was rebuilt.

### **The Coming of the Ladies.**

It is startling to reflect that the Uganda Mission had existed for eighteen years without



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the presence of a woman missionary. The reasons are obvious. During the early years of the Mission communications were uncertain, life itself not safe, and the Church Missionary Society refused to allow women workers to face the risk.

Now, however, things had changed. The old south route to the Lake was abandoned in favour of the northern route which Hannington had first traversed, a track which was shorter, less unhealthy, and less troubled by the exactions of petty chiefs. The Masai raiders, once the terror of the upland districts, had lost their former power to harm.

The tramp of nearly 700 miles had still to be done on foot, with the rare exception of a donkey ride if a donkey could be found to withstand the tse-tse fly and the climate. The alternative of being carried in a hammock was a thing to resort to in case of sickness, but not otherwise. All goods had still to be carried upon the heads of porters, at enormous cost ; and caravans consisted of hundreds of these men, practically slaves, marching in single file along the narrow winding tracks.

The *need* of women's work was as great in Uganda as it was anywhere in the mission-

## The Wonderful Story of Uganda.

field. Woman was a chattel and a drudge. All the heavy work of the fields was done by women, and a man's position was measured to a great extent by the number of wives whom he possessed to work for him. As woman is never degraded without dragging man down also, the resulting morality may be imagined. A beginning of better things had been made by the appointment of six Baganda women as deaconesses in 1893.

The way being now clear for the employment of women missionaries, it is needless to say that volunteers were forthcoming. From among them were chosen five who were considered not only physically equal to the toils of the journey, but fitted to be the pioneers of women's work in such a Mission. Their names were Miss Furley, Miss Thomsett, Miss Pilgrim, Miss Browne, and Miss Chadwick.

Bishop Tucker and a party of five men, among whom was the Rev. Martin J. Hall, went up at the same time. There was a farewell meeting on May 16, 1895, and two months later the party was on its way inland from Mombasa. Unusual pains were taken to ensure the safety of the ladies on the journey. Dr. Baxter, of Mpapua, and Dr. Rattray

## Peace and Revival.

accompanied the party, one or two jinrikshas and some donkeys were taken, so as to allow the relief of riding occasionally, and in other ways the comfort of the ladies was studied. To those who steam along by railway over the waterless desert of Taro, and glide up the lion-infested slopes of the Athi plains, such precautions may seem excessive; but the venture was a new one, and the day of the railway had not yet come.

The arrival in Mengo on October 4 was a scene of wild excitement. How the Baganda women flung themselves on the ladies, how the crowds of Baganda, Basoga, and Nubians exceeded even those that greeted Sir Gerald Portal, Bishop Tucker has recorded fully.

### Years of Expansion.

Tables of statistics are very repellent things, and yet they often put forth, in their cold, unimpassioned way, a more effective picture than the most glowing eloquence. Here are some marvellous figures. For December, 1893, about the time when the Revival began, the C.M.S. Report gave the following :—

Year ending Dec. 31.	Native Christian Lay Agents.	Baptisms during the year.	Native Christians Baptized and Catechumens.
1893	• 68	• 544 •	1,370

## The Wonderful Story of Uganda.

Twelve months later the effect of Revival begins to be seen :—

Year ending Dec- 31.	Native Christian Lay Agents.	Baptisms during the year.	Native Christians Baptized and Catechumens.
1894	. 290	. 1,356	. 3,434

But it is in the next two years that the most wonderful progress is recorded :—

1895	.	410	.	3,521	.	8,094
1896	.	659	.	4,442	.	12,856

In these years the number of the adult baptisms was very nearly half of the total recorded for the whole of the C.M.S. Missions ! Was there ever, in the whole history of Missions, so marvellous an example of “ leaps and bounds ? ” After one set back, the sanguinary Soudanese mutiny of 1897-8, the advance has continued to this present day.

### The “ Biscuit-Tin ” Bible.

In 1895 Mr. Pilkington and Mr. Baskerville took their furlough. Mr. Pilkington devoted his time to completing the translation of the Bible into Luganda, and carrying it through the press. In the autumn of 1897 the work was complete, and on October 30 of that year, when Bishop Tucker was received by the



OUTSIDE THE BOOK-SHOP, MENGU.



SELLING A BIBLE IN UGANDA, 1898.  
(The boys in the foreground are playing the game of Mweso.)





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C.M.S. Committee, a copy of the odd, squat little volume was placed on the table.

The book was about three inches broad, and of the same thickness. A legend was current at the time that this shape had been adopted in order to make the Bible fit into one of Huntley & Palmer's 2-lb. biscuit tins, which were plentiful in Uganda at that period. Certainly these tins were used for books, because they afforded a protection against white ants and other book-loving insects ; but the adoption of the shape was accidental and temporary.

That ugly little volume was the result of a more rapid translation of the Word of God than has ever taken place within the history of Bible translation. Fabricius, with his famous translation of the New Testament into Tamil in the beginning of the eighteenth century, was not so quick. And yet rapidity was not achieved at the expense of care. Some of the diligent labour bestowed upon the version has already been told in these pages. More details can be found in that interesting work *Pilkington of Uganda*.

# The Wonderful Story of Uganda.

## CHAPTER XI.

### BLOODSHED ONCE MORE.

**D**URING these years of progress, King Mwanga was ill at ease.

One night in the summer of 1897, actuated probably by some ill-defined fear, he stole away from the capital, cutting an opening through the reed walls of the royal enclosure so that even the door-keepers should not know of his disappearance. No chief of any importance was with him, and his party when they reached the Lake shore were not more than enough to fill three canoes.

#### **Mwanga in Revolt.**

He fled to Budu, where the Roman Catholics were in force, and raised the standard of revolt. At once the instinctive loyalty of the Baganda to the individual who held the kingship asserted itself. The native police, raised and organized by the British officers in Mengo, deserted to Mwanga immediately, and

## **Bloodshed once more.**

the whole force of Heathenism rose to join him. He sent messengers throughout the country and the tributary States, calling out the people to aid him in driving out the Europeans, killing the Christians, and restoring the old customs.

At this crisis the only natives who could be trusted were the Protestant Baganda. With their aid Major Ternan, the Acting-Commissioner, was enabled to act with promptitude. On July 20, just a fortnight after Mwanga's escape, Major Ternan, with a force of 220, chiefly Soudanese, and a large number of Protestant Baganda, defeated Mwanga in Budu and drove him over the German border.

After again defeating the rebels, Major Ternan came back to Mengo. On August 8, 1896, a little son had been born to Mwanga within the royal palace at Mengo. Mwanga had given him to the native Protestant Church to be educated as a Protestant, signing a deed to that effect. The child was called Chwa ("the fly"), and baptized by the name Daudi, or David.

### **The Baby King.**

A fortnight after Major Ternan's return, Mwanga was proclaimed an outlaw, and little Daudi Chwa was made king in his stead.

## **The Wonderful Story of Uganda.**

The baby was brought out, and placed upon the *namulondo*, the seat of his forefathers, by the Mugema, the chief whose prerogative it was. "He was arrayed in bark cloth and a shield," wrote Archdeacon Walker, "and two spears were held over him, and it was proclaimed that King Daudi had 'eaten' Uganda."

A little girl of eight named Yunia Kamwanda, also a Protestant, was robed in bark cloth and proclaimed as the "king's sister." The two Katikiros, Apolo Kagwa, the Protestant, and Mugwania, the Roman Catholic, together with Zakaria, the Kangawo, also a Protestant, were named as regents.

In September, an alarm was raised that the Mohammedan Baganda were plotting a revolt, but the timely seizure of the chiefs implicated nipped the plot in the bud.

In December Mwanga escaped from the Germans and made his appearance in Budu. He was again defeated, by Major Ternan's successors, but remained at large.

### **The Soudanese Mutiny.**

Before Mwanga's second attempt, an event of still more terrible importance had occurred.





KING DAUDI CHWA IN STATE.



APOLO KAGWA, KATIKIRO OF UGANDA, AND HIS SON  
(1896).



## Bloodshed once more.

Mention has been made of certain Soudanese soldiers who were originally brought into the country by Captain Lugard and were used as mercenaries by successive British officers. These men had been marched about in different directions and engaged in putting down risings until even they, great fighters as they were, had grown tired of the life. Added to this discontent, the Mohammedan Baganda tried to seduce them from their loyalty ; and the European officers set over the Soudanese seem to have been only imperfectly acquainted with their language.

In the course of the summer of the year under notice, 1897, Major Macdonald was ordered by the British Foreign Office to conduct an exploring expedition to Lake Rudolph and other districts some hundreds of miles to the north of Uganda, and to take with him 300 Soudanese troops besides porters. The muster was made in September at a place east of Busoga. Alarmed at the prospect before them, and not understanding the arrangements which had been made for themselves and their families, a part of the column mutinied, and seized the fort at Luba's in Busoga, capturing and afterwards murdering

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Major Thruston, and two other Englishmen. They were soon joined by other Soudanese, though some of the garrisons stood firm.

The position of the British residents was now most critical. Mwanga was still threatening danger on the south when the mutiny broke out in the east. Only the Protestant Baganda, some Swahili porters, the British themselves, and the few loyal Soudanese stood between them and universal massacre.

The Soudanese at the capital were quietly disarmed on October 18. The male missionaries at distant posts and all the ladies were recalled to Mengo. A body of Baganda under British officers was despatched to Luba's ; and the missionaries were required to send certain of their number to give confidence to the Baganda. Dr. Albert Cook had arrived in the beginning of the year to begin medical mission work in Uganda ; and he and Mr. Pilkington were chosen to go, the one as doctor, the other as interpreter.

The siege of Luba's proceeded slowly. The fort was surrounded with immense banana fields, which not only supplied the mutineers with food but made fighting difficult. The force commanded by British officers could not

## **Bloodshed once more.**

surround the fort, but attacked it on one side, cutting down the bananas to starve out the garrison and fighting on as best they could. Now and then a sort of pitched battle would be fought, and hundreds of Baganda were killed or wounded. The losses in the mutiny and in Mwanga's rebellion account for the reduction in the numbers of Christians between 1897 and 1898.

Some Sikh troops were sent for from India, but did not arrive until January, 1898. Their coming turned the scale. Henceforward the hopes of the mutineers declined. One night in January they abandoned Luba's, they were pursued, and long afterwards the last of them perished in the wild country to the north.

### **The Death of Pilkington.**

Early on the morning of December 11, 1897, a party of banana cutters were attacked by the Soudanese from the fort. The tall vegetation hid the mutineers, so that they came up quite close without being seen. Mr. Pilkington was with a covering party. His servant Aloni (Aaron) saw the approaching enemy and fired. Then the attack began. One man aimed deliberately at Mr. Pilkington, who



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returned his fire. At last Mr. Pilkington was shot in the thigh, and a main artery was severed. He fell to the ground mortally wounded.

Aloni saw the change in his face, and said to him, "My master, you are dying. Death has come."

"Yes, my child," said the dying man, "it is as you say."

"My master," continued Aloni, "he that believeth in Christ, although he die, yet shall he live."

"Yes, my child," again answered his master, "it is as you say—shall never die."

His life ebbed away shortly afterwards, and he was buried the same evening under a tree near the spot where Bishop Hannington had been murdered twelve years before. Later on his body was taken up and buried in the graveyard at Mengo, where Bishop Hannington's bones, so strangely recovered, had been laid.

The news of Pilkington's death came as a shock to the Mission, and to all its friends in England. How could those unequalled linguistic powers, that gift for influence and leadership, that spiritual force, be spared? Yet God, who took away the first great layman

## Bloodshed once more.

from the Uganda Mission at the very moment when He was sending out his successor, doubtless ordered this also in His wisdom. His great work, the translation of the Bible, was done ; the impetus God had used him to give to the missionary spirit of the people, and their Church organization was in full operation, and God called His servant home.

How the Baganda mourned him ! “ We all shed tears,” wrote Henry Wright Duta, “ we cried our eyes out. Of Pilkington we have only the footprints ; but it is difficult to follow the footprints when the leader is not there. Pilkington has died, but his work has not died ; it is still with us. He preached to all men the Gospel ; Protestants, Roman Catholics, and Mohammedans all lamented him when he died, because he was beloved by all. . . . His body we disinterred from Busoga, and we buried him here in Uganda near our church, that we might always remember him. If we had known how to carve his likeness in stone we would have done it ; but the sight of his tomb will suffice us.”

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## CHAPTER XII.

### PEACE AND EXPANSION.

**W**HEN the Soudanese mutineers broke out from the Fort at Luba's, all was not over. At one time their force was nearer Mengo than were their pursuers. Mwanga also, who had been driven over the border into German territory, reappeared, and was joined by a large body of those who loved the old heathen ways. Mengo was in great danger, and there were days when the white men there planned how they should flee to Entebbe and thence across the Lake into safety. The danger passed, the enemy was defeated, and by the end of February, 1898, the missionaries were able to begin to go out to the nearer out-stations. The mutineers were pursued northwards beyond Lake Kioga, and gradually dispersed or were captured.

#### The End of Mwanga.

Mwanga and the slave-raiding king Kabarega kept up hostilities, but were captured in March,

## Peace and Expansion.

1899, taken down to the coast, and banished to the Seychelles. As long as Mwanga was at large and within reach of Uganda he was a danger to the peace of the country, owing to the instinctive loyalty of the Baganda to the person of the king ; and since his departure the public peace has been unbroken. The news of his death in 1903 caused no general exhibition of feeling, though some were still found to mourn for him.\* Before his death he was baptized, and gave signs, it is said, of true conversion.

### Marvellous Growth.

“ Then had the churches rest, and were multiplied.” In the year of the Mutiny the number of native teachers was 479 : a year later they had risen to 854. The women teachers trebled in number, having increased from 42 to 126 during the same period. At the end of 1899, the numbers had risen to 1,197 male and 275 female teachers. A year later they were 1,688 and 340. At the end

\* The Rev. E. Millar says that some chiefs were very anxious to have his body to bury it in Uganda, but the Commissioner (no doubt wisely) refused to allow it to be brought over from the Seychelles.

## The Wonderful Story of Uganda.

of 1901 the figures were 1,988 and 420. The 1902 statistics show a slight falling off, the numbers being 1,847 and 352. When it is remembered that these teachers were supported by the natives themselves this rapid increase in their numbers becomes amazing.

During the same period the number of native Christians rose from 14,457 at the end of 1897 to 38,844 at the end of 1902—that is, they had very nearly trebled in six years! The native communicants numbered 3,343 at the end of 1897, and 11,143 at the end of 1902, more than treble.\* In 1902, a government census showed that there were 1,070 churches for Protestant worship, in which the average Sunday attendance was 52,471.

This rapidity of growth was not solely due to an increase within Uganda proper, but to the extension of missionary work in Toro, Ankole, Bunyoro, Bukedi, and Kavirondo.

With this increase of converts and native teachers the work of the missionaries has taken more and more the form of teaching the teachers, examining candidates for baptism, and superintending the work done by the natives. How eager these young student-

\* For later figures see pages 176, 177, and 235.



## **Peace and Expansion.**

teachers are ! How keenly they question their teachers ! And with what zeal do they go forth, fresh from their periods of training for the season during which they give out what they know.

Highest of all is the Divinity Class, principally conducted by Archdeacon Walker.

### **Education and Women's Work.**

Three lines of work are comparatively new, and are only beginning to be important,—Educational Work, as commonly understood ; Work amongst Women ; and Industrial Work.

The work of giving secular education to children began in 1899. Previously, Miss Chadwick had given secular education to adults and children, the adults being in the majority. In 1899, however, Mr. C. W. Hattersley, who had previously helped Miss Chadwick, developed classes for children. These have rapidly grown, and the chiefs have been foremost in sending their children to learn. Mr. Hattersley gives astonishing accounts of the sums which these young prodigies soon learned to do. Here, for instance, is an example of the problems they could solve after fifteen months' teaching :—

“ Forty canoes go to Usukuma to fetch loads

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each canoe carrying twelve bales, the rate of pay for each of which is five rupees plus 200 cowrie shells. The Katikiro takes of this one-fifth, the chief of the canoes takes one-seventh, another under-chief takes one-twelfth part, and the head-man takes one-twentieth. Each canoe has twelve paddlers. How much does each paddler get when the balance is divided amongst them? One rupee = 16 annas, or 64 pice, or 600 cowrie shells."

This school still stands apart as a sort of High School, but the simpler education of children has gone on very rapidly. In 1898, 387 boys and 265 girls were reported to be under instruction, and in 1902 the numbers had reached 7,042 boys and 5,527 girls.\*

Although work amongst women had been carried on quite early in the history of the Mission, it received a great impetus in 1895, when the first five women missionaries reached Uganda. It has been less necessary than in many heathen countries, because women have great freedom in Uganda. On the other hand, women were, and to a great extent still are, the field labourers of the country. However, women teachers were gradually trained, and set to teach the classes of women inquirers.

\* At the end of 1906 there were 17,007 boys, and 14,888 girls under instruction.

## **Peace and Expansion.**

In places, too, Women's Native Church Councils have been formed, which have inquired into the character of candidates for baptism, reporting to the pastor, and have proved themselves useful in exercising discipline. Regular classes for women teachers are now held.

### **Industrial Work.**

The most striking of new developments has been that of industrial training. Its importance is obvious, now that the railway is bringing up the Portuguese, the Greek, and the East Indian in increasing numbers, and they are settling in the land. The next few years will decide the question whether the native Muganda is to be reduced to a mere drudge working for the newcomers or to compete with them on equal terms. One means of equipping him for the struggle is by teaching him the arts and crafts which will make him into an intelligent workman.

The earliest industrial missionary in Uganda was Mackay, who found the Baganda very receptive pupils, and, indeed, he gained his ascendancy over M'tesa to a great extent by his many-sided talents. Mr. J. B. Purvis went out as an industrial missionary in 1895, and erected some missionary buildings, but the

## **The Wonderful Story of Uganda.**

definite use of industrial mission work as such was developed by Mr. K. E. Borup, a Canadian of Swedish extraction, who went out in 1897, and began by building houses for the lady missionaries. In the course of 1899-1900 this developed into the training of six Protestant lads sent by the Katikiro, in printing and carpentry. In May, 1900, Mr. Borup and his boys were able to set up, print, and issue a four-page leaflet called *Mengo Notes*, and by August the boys could actually do the composition and printing in Mr. Borup's absence, and with astonishingly few errors. As time went on, printing was done in English and Lunyoro as well as Luganda. Building and carpentering were also carried on. In 1901 a great development took place. The huge Cathedral, built of reeds and thatch on a framework of poles, began to show signs of decay, and of the work of white ants. It was found to be in a dangerous condition, and was condemned.

### **The New Cathedral.**

The Katikiro and his brother chiefs decided that the new Cathedral must be of brick. New bricks had only begun to be used in Uganda at all a very few years before, by Mr. Purvis and

## Peace and Expansion.

the Roman Catholic missionaries, and no large building had been made entirely of this material ; nor had so large a building as they contemplated ever been built in Uganda.

Mr. Borup rose to the occasion. He taught brick-making. It was calculated that at least a million bricks would be required.

How was the material for all these bricks to be obtained ? Volunteer labourers were forthcoming. The great chiefs, with the Katikiro himself at their head, went in state to the clay pits, and marched back to the sound of the drum, with great balls of clay on their heads, to the place where the bricks were to be made. Not to be behindhand, the great ladies of the country, the princesses and chiefs' wives, went into the forest, and carried back bundles of brushwood for the brick-kiln fires. These examples having shown the dignity of labour, the less exalted Baganda were ready to do likewise, and voluntary labour was abundant.

Nevertheless, it was plain that much money would be needed. How was it to be raised ? The chiefs settled the difficulty in their own way. *Mengo Notes* stated :—

“ The chiefs have had several meetings to decide how to raise the money for the paying of the work-



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men, bricklayers, joiners, etc., and have adopted a plan we should like to see in use in England. It was not asked how much each would give, but how much would be needed to complete the work, and this amount was then divided up amongst them according to the position or means of each man, and it was arranged that each should give a specified amount. This all agreed to, as quite the proper thing, the Katikiro and the other Protestant Regent's portion being Rs. 500 each (£33 6s. 8d.), and the head of each large district (*saza*) in proportion. The total cost is estimated at Rs. 10,000 (about £660), and of this upwards of Rs. 7,000 is already promised, and a good deal of the balance will be given in small sums by the congregation."

The plan decided upon was cruciform, the length being 206 ft., the width of the nave inside 50 ft., the length of the transept 110 ft., the chancel 40 ft. long by 30 ft. wide. The walls were to be 20 ft. high, rising to 36 ft. in two parts. Eighteen round brick pillars were to support the roof of grass thatch. The church was to be lighted by seventy-four windows and to be entered by ten doors. The seating capacity was estimated at 4,000. The foundation-stone of the new building was laid on June 18, 1901, by the little king. The

## **Peace and Expansion.**

stone thus used was remarkable. It was a large block which had been used to mark the grave of Mr. G. L. Pilkington before a marble cross arrived from home for the purpose. It was in the fitness of things that such a stone should become the foundation of the Cathedral.

The building was used for the first time on June 26, 1902, the day first fixed for the coronation of King Edward VII.

The Rev. Henry Wright Duta got a man to make for the Cathedral a huge drum, 5 ft. high, whose booming sound carries an immense distance. The drum is not only much more effective than a church bell, but far more in keeping with the national customs. The native Church Council gave the man two shillings for his trouble !

## **Industrial Developments.**

Since the building of the Cathedral the fashion has been set for brick buildings, and several others are contemplated, such as a public hall and a palace for the king. As a result of the building also, brick-fields, worked by Baganda alone, are in full work.

The lathe which Mackay once used has been put into working order and used for turning.

## **The Wonderful Story of Uganda.**

In fact, all the allied trades have taken a firm hold on the Baganda. In 1902 a new site was secured for the Industrial Mission at Mutungo, a few miles from Munyonyo, the "port" of the capital.

Unfortunately the sleeping-sickness broke out in Mutungo, and the site was condemned after all the buildings had been erected.

In 1903 a project was set on foot for the industrial development of Uganda on half-commercial, half-philanthropic lines, which may have a great future.

### **New Laws and New Taxes.**

One of the influences which may have quickened the desire of the Baganda to earn money was the new settlement of the country which was made by Sir H. H. Johnston, the British Special Commissioner, in 1900. By this new scheme stipends were fixed for the king and chief officials, and certain lands were apportioned for the administration, for the king, for the princesses, for the chiefs, for the Church, and so on. Then a hut tax of three rupees was imposed following a system which had been employed by Sir H. H. Johnston in Nyassaland. Three rupees is an immense sum



VIEW OF THE NEW CATHEDRAL FROM BISHOP'S HILL.



CONGREGATION AT THE FIRST SERVICE IN THE  
NEW CATHEDRAL, MENG0.

[The congregation are facing west, as the chancel was not then useable. This was the Coronation Service, 1902. The building was regularly used from December, 1902, onwards.—*Rev. E. Millar.*]





## Peace and Expansion.

to a people who reckon in cowrie shells of which at least 600 go to the rupee. The Muganda, who had nothing to do before, had therefore now to bestir himself and earn money to pay this tax. Some of the immediate results were curious. *Mengo Notes* recorded :—

“ Where before labour was not easy to get, for some months now men have been crowding round asking for work, for loads to carry, and bringing all kinds of things for sale. Others not like-minded, unenlightened countrymen, tried other methods ; a few we heard of (not mere hearsay) actually reverted to an old custom and pawned their children for a year or two. . . . The Commissioner offered to remit the tax on 1,000 huts for every young elephant brought in alive ; that is, Rs. 3,000, or £200 ; for every live young zebra, on twenty houses, i.e. £4 ; for a tame zebra, thirty hut taxes or £6 ; for every live pig, one hut tax or Rs. 3 ; for every hippopotamus, 100 hut taxes or £20. In a few days after the receipt of this news (news spreads in Uganda in a marvellous way), the capital and the country seat of government at Entebbe seemed likely to become a sort of menagerie.”

More recently the Rev. G. R. Blackledge stated that the hut tax acted like an electric shock, moving those who badly needed it and making people work who never worked before.

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By the same treaty the *Lukiko*, an old native council of chiefs and others, was re-organized, combining some of the functions of Parliament and of a High Court of Justice.

### **Apolo, the Katikiro.**

The real head of the country, British officials excepted, is Apolo Kagwa, the Prime Minister or Katikiro. The page-boy who bore the scars of Mwanga's rage has developed into a leader in war and a ruler in peace whose force of character and genuine Christianity have made him a power for good.

When he visited England for the Coronation in 1902, he impressed every one by his dignified bearing and his intelligent interest in all that he saw. He had, of course, an audience of the King, being one of the Coronation guests. Not less, of course, he was presented to the C.M.S., Committee, before whom he pleaded that 200 European teachers might be sent to Uganda and the surrounding countries. Such a demand coming from an English Christian would have savoured of idle extravagance, but from the Katikiro's point of view was reasonable enough. Two hundred European missionaries spread over Uganda, Toro, Bunyoro,

## **Peace and Expansion.**

Busoga, Kavirondo, and the regions northward along the Nile, would not be too many to lead effectively the native Christians to the evangelization of all those countries.

### **Medicine and the Gospel.**

In many Missions the missionary doctor is all-important. He is first in the field, he breaks down prejudice, allays fears, dispels ignorance, and obtains an entry for the Gospel. In Uganda the Gospel had already secured a firm hold before the medical missionary made his appearance, and though most valuable, the medical mission has played a minor part in the work in Uganda itself.

In 1897 arrived Dr. A. R. Cook, the first medical missionary destined to remain in Uganda. Previously there had been visits, more or less prolonged, from Mr. Felkin, Dr. Baxter, Dr. Rattray and others, but no definitely continuous medical work as such. The opening of the first "mission-hospital," a reed house such as all Uganda buildings were then, was chronicled within a few months of Dr. Cook's arrival, and began with Miss Timpson as nurse and chief member of the staff. But the wars and mutiny which broke out shortly

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afterwards put an end to all ordinary mission work for a time. Dr. Cook went to Luba's, in Busoga, where the Soudanese mutineers were besieged, with Pilkington, and was occupied in tending the wounded. He returned after a while to Mengo, whither the wounded were conveyed in canoes.

By the end of February, 1898, the fighting had nearly ceased, and, all danger to the capital being past, the medical work resumed its ordinary aspect.

In July of that year Dr. Cook went on tour with Bishop Tucker to Toro and Bunyoro, doing medical work where possible. In the following November a ward to accommodate twenty beds was added to the Mengo hospital.

A new hospital was begun in March, 1899, in the form of a double Maltese cross. Mr. Borup acted as architect and builder, with Dr. Cook's help, and the labour was provided free by the Katikiro and other chiefs. The new hospital was designed for fifty beds, and marked an advance in Uganda architecture. In the following September Dr. J. H. Cook went out to reinforce his brother, and the work expanded, as the following table shows :—

## Peace and Expansion.

	January—October.			
	1897	1898.	1899.	1900.*
Attendances of out-patients at the dispensary . . . .	12,999	14,348	26,385	33,983
In-patients . . . .	111	240	451	511
Operations . . . .	192	186	261	233
Visits to the sick in their homes . . .	402	547	438	624
Shells given by the natives (mostly as fees for medicine received)	71,687	112,543	308,677	—

Some characteristic struggles with the ignorance and obstinacy of the out-patients were recorded by Miss Timpson at this time. She wrote :—

“ You say, ‘ My friend, this medicine is very strong, you are only to take one pill, morning, noon, and night, and the supply is to last you three days.’ ”

“ After repeating this more than once, you may look up and say, ‘ Well, my friend, do you quite understand ? ’ ”

“ The patient will say, ‘ I did not hear, I was listening to what that boy was saying.’ ”

“ This means spending a little more of your time upon him only to find that, as you turn to another, your patient with the strong medicine is in the act of swallowing all the three days’ supply at

\* For later figures see page 183



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once ; you rush at him to rescue as many of the pills from his mouth as you can, but, alas ! sometimes all have disappeared.

" Then another will say, ' My sickness is in my feet, and I care not for medicine to drink, but I want something to rub upon my feet.'

" You try and explain that if he drinks what is prescribed for him he will soon get well, because the medicine will relieve the pain ; he looks at you kindly, but with pity, and says, ' My friend, my wisdom tells me that there is no profit in drinking medicine, but only by rubbing the mixture upon my feet can I be cured.'

" You reply, ' Well, well, go away now, and drink this as I have told you, and come back in three days, then see if you are not better.'

" At last he leaves you sorrowfully, and still unbelievably, for I have heard him telling a friend outside that he cannot make me understand that his illness is in his feet."

More touching is the account of a patient who was to be operated upon and was not forthcoming at the appointed time. She was found among the plantain trees near the hospital, praying.

At the end of 1900 the new hospital was enlarged by the addition of two extra wards. Native helpers, male and female, were by this time becoming well trained and useful.

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In April and May, 1901, Dr. A. R. Cook and his wife (for he had married his valued helper, Miss Timpson) itinerated in Bunyoro and Toro.

In the same year Dr. and Mrs. Bond came out for medical work in Toro, but were detained in Mengo, and early in 1903 Mrs. Bond died.

On November 28, 1902, the hospital was struck by lightning and burned to the ground. The heroic efforts of the Europeans and natives were successful in saving all the patients, but most of the surgical instruments were destroyed.

The Baganda chiefs at once agreed to furnish bricks and timber for a new building to the extent of £500. "If God has allowed our hospital to perish," remarked the Katikiro, "it is to show that we must build a bigger and better one." "This is not the loss of the English people," said the Baganda, "it is our house that has been destroyed, and we must give the labour and make the bricks for a new building." Doubtless the new building will be more substantial and lasting than its predecessors.

In this brief survey, not all the names of the European and Baganda helpers have been

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mentioned, and the medical work outside Mengo has been barely alluded to.

### **The Uganda Railway.**

The earlier pages of this volume have given our readers glimpses at the hardships of African travel. But if those long journeys entailed toil and suffering on the missionaries, they had much more serious consequences for the porters.

"Sometimes," writes Mr. A. B. Lloyd, "when I saw a poor, thin fellow, suffering the awful pangs of hunger, and perhaps with a terrible ulcer on each leg, with his heavy load on his poor blistered shoulder, I almost wished I had no loads at all. And when I saw, as alas! I did sometimes, one of these poor creatures fall down from sheer exhaustion, and see A. B. L. printed on the box he was carrying, it made my heart bleed with pity, and I felt half guilty. . . . But I could do nothing . . . there was no other way but this."

No long journey or large caravan was organized which did not cost suffering and loss of life to many natives, whether from their own improvidence as to food, through disease, or by the attacks of robbers, hostile natives

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and wild beasts. It is a common thing in the accounts of the early journeys to find noted the discovery of dead or dying porters on the line of march. No doubt the missionaries were far more humane in the treatment of their porters than other travellers or Arab traders, but these evils were an inevitable part of the system.

Worse still, the portage system was intimately bound up with and fed by the slave trade, even if the porters themselves were not slaves.

These considerations were pleaded by the Government, and, doubtless, had their weight with Parliament ; and it is an absolute fact that no greater blow to the slave trade on the East Coast of Africa has been struck than by the construction of the Uganda Railway.

The difficulties of building the line were very great. Within the first 150 miles the waterless desert of Taro had to be traversed. Bishop Tucker has described his satisfaction at being able to look out of a railway carriage window as he was carried past the scene of former trying marches. Then the line began to mount through the Ukambani country and the Athi plains to the great plateau. At Nairobi, 326 miles from the coast, an altitude

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of 6,000 ft. had been reached. Further on, the line rises to nearly 9,000 ft. above the sea. Then it crosses the great Rift valley, twenty or thirty miles wide and 2,000 ft. deep. The engineering of this sudden drop, with the corresponding rise on the other side of the Rift, constitutes one of the greatest triumphs of the line. At length the Lake is reached, 600 miles from the coast.

The engineering difficulties were not the only ones which beset the contractors. The supply of local labourers was insufficient, and the quality bad. Coolies had to be imported from India in large numbers, and the commissariat for them presented problems of its own. Some districts along the line were terrorized by lions, which carried off quite a number of the labourers, and on one occasion even attacked and carried off a railway official out of his carriage.

The progress of the line was watched by friends of the Mission with eager interest, and the mileage available for travel recorded almost month by month. By the end of 1901 the line was complete to Kisumu, or Port Florence, on Ugowe (now called Kavirondo) Bay. Interruptions of traffic occurred from time to



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time, either from wash-outs due to torrential rains or the attacks of natives. But the railway now carries down to the coast in about two days' leisurely travelling those who formerly took months in tramping over the same ground.

From Kisumu a service of fair-sized steamers now plies across the Lake to Entebbe in Uganda, taking about thirty hours over the transit.

The railway has given a death-blow to the portage system in that part of Africa, though porters are still inevitably requisitioned for journeys in Uganda, Toro, and the central districts generally. It is proving an increasing highway of commerce.

# The Wonderful Story of Uganda.

## CHAPTER XIII.

### THE EVER-WIDENING CIRCLE.

**T**HE extension of the Mission to the provinces of Uganda and then to the neighbouring countries opens out so many separate chapters in the story—too many in fact for a volume which does not attempt to be an exhaustive history of the Mission. The writer has therefore not attempted to describe the gradual progress of the work in the outlying parts of Uganda or in Busoga, where the constitution of the country is very similar to that of Uganda itself. Toro, Usukuma, Bunyoro, the Bukedi country, and Ankole, however, possess strongly marked features of their own, meriting indeed in due time separate treatises in order to do them justice. Some account of these extensions is given as a sample of the whole.

#### I. TORO.

Some two hundred miles west of Mengo, and

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on the east of the mighty mountain mass called Ruwenzori, is the country of Toro, similar in general character to Uganda, but on a higher level. Its people have long acknowledged the suzerainty of the Baganda, to whom they are akin, though they speak a language of their own.

When first heard of in recent history, Toro was being ravaged by Kabarega, king of the neighbouring country of Bunyoro. In 1891, Captain Lugard, as he then was, found himself without a sufficiently strong force wherewith to keep order in Uganda for the Imperial British East Africa Company ; so he journeyed westward to the south of the Albert Nyanza and enlisted a number of Soudanese living there, who had formerly been Emin Pasha's soldiers. On the way, he set on the throne the lad Kasagama, one of the " royal " family of Toro, who was received with acclamation by the people. Yafeti, Kasagama's brother, was then in Mengo, whether as hostage or not the present writer has failed to discover, and had there been baptized : " Yafeti " is the local transliteration of " Japheth." Capt. Lugard marched back with the Soudanese towards Uganda, founding forts at intervals and garrisoning

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them with his new soldiers and their followers. These forts were intended to protect Toro from the slave-raiding Kabarega of Bunyoro.

About eighteen months afterwards, however, Lugard having left Uganda, and the attention of the other Europeans being absorbed in the troubles in Uganda itself, the Soudanese ravaged the country they had been set to defend in the most barbarous manner.

In 1894, Yafeti, who had fled to Uganda for refuge, being sent back to be chief of the province of Mwengi in Toro, took with him two teachers, Marko Kironde Luwimbazi and Petero Nsubuga, from Uganda, to teach the Batoro.

These teachers met with immediate success. In his annual letter for 1895, the Rev. E. Millar wrote :—" The sale [of books] in Toro has been very large, over 300 reading-books having been sold in one day." This is the more remarkable because the books were in Luganda, a foreign language to the Batoro, and the teachers taught at first in the same foreign language.

### **Baptism of the King.**

Towards the end of 1895, Kasagama and his brother were both summoned to Mengo on some suspicion from which they cleared them-

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selves. During this visit, on March 15, 1896, Kasagama was baptized, taking the name of Daudi (David). He soon showed himself to be a Christian in deed as well as in outward semblance. "A remarkably able and intelligent man, and appears to be full of zeal and energy," was Bishop Tucker's verdict on him. When King Daudi got back to Toro, he changed the name of his capital to Beteriemu, or Betelemeyu, that is Bethlehem. However, it soon reverted to its proper name of Kabarole.

### **Bishop Tucker's First Visit.**

Two months later, Bishop Tucker paid a visit to Toro, and found fifteen Baganda teachers there. A thousand Batoro were under instruction. He left Mr. A. B. Fisher in Toro. On May 8, 1896, the first baptisms in Toro took place. Fifteen souls thus confessed Christ. Among them was the Namasole or Queen-Mother. She took the name of Vikitoliya, that is Victoria, and the king's wife was baptized by the name of Damari. Four days later, on May 12, the first confirmation took place. Nine men, one of whom was King Daudi, were confirmed. When any difficult matter came before him to decide, it was noted that the



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king always asked, " What ought I to do as a Christian ? "

A house for the missionary and a large church were commenced at once. Two Baganda teachers were retained at the capital and the rest placed out at other stations in couples.

Mr. A. B. Lloyd arrived in the following July and began medical work.

### On the Edge of the Pygmy Forest.

This same year Mr. A. B. Fisher, journeying westward beyond the Semliki river to Mboga, near the borders of the Congo Free State, found a good church holding 150 people, and twenty-five men and women able to read the New Testament.

How had this come about ? When the Gospel was first preached in Toro, the chief of Mboga and some of his people, who happened to be in Toro, heard it. Baganda teachers were sent amongst them, and a little company of " readers " was soon formed. Tabalo, the chief, was won over again by the *lubare* priests, and became a persecutor. The Baganda teachers went into hiding, but were secretly supplied with food by the " readers."

Tabalo's faith in the *lubare* priests was soon

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shaken. He consulted them as to the whereabouts of the Baganda teachers, and one of their diviners announced that the teachers had gone back to Toro. When he found out that he had been deceived he burst into a passion, denounced the *lubare* priests, and declared that the God of the Christians was a God of truth and that He should be his God.

Then teachers and readers came out from hiding, the church was built, and all was prosperous.

Then, early in 1897, Manyuema mutineers, rebels from the Congo Free State, raided the country, devastating everything, "and once more," to use Bishop Tucker's phrase, "the Christians sought refuge in the long grass."

### **The King's Letter.**

In February, 1897, King Daudi of Toro dictated to Mr. A. B. Lloyd a letter to "the Elders of the Church in Europe," appealing for more teachers. The following are some of its most touching sentences :—

"I praise my Lord very, very much indeed for the Words of the Gospel He brought into my country, and my brothers, I thank you for sending teachers to come here to teach us such beautiful words.

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“ I therefore tell you that I want very much, God giving me strength, to arrange all the matters of this country for Him only, that all my people may understand that Christ Jesus, He is the Saviour of all countries, and that He is the King of all kings.

“ The people of this place have very great hunger indeed for the ‘ Bread of Life.’ Many die every day while still in their sins, because they do not hear the Gospel. The teachers are few, and those who wish to read many. Therefore, sirs, my dear friends, have pity on the people in great darkness.

“ Also, my friends, help us every day in your prayers. I want my country to be a strong lantern that is not put out, in this land of darkness.”

In March, as if in answer to his petitions, the Rev. J. S. Callis arrived in Toro. He began his ministry with bright hopes, but on April 24 he died at Butiti, the capital of Mwengi. “ Although so young to the work,” wrote Bishop Tucker, “ he had won the affection of the whole country-side.”

### **Another Uganda in Toro.**

At the end of 1897, Mr. Lloyd was in Mengo, and passed through the thrilling scenes of the siege of the mutineers at Luba's. The Rev. T. R. Buckley had taken his place in Toro.

In July, 1898, the Bishop paid a second visit to Toro, and found not only twenty Baganda

## **The Ever-widening Circle.**

teachers maintained by the Church in Toro, but forty-five Batoro teachers also similarly maintained. Several chiefs had followed the example of the king. At the end of that year there were 222 baptized Christians, while the number of "readers" and adherents was very large. "In Toro," wrote the Bishop, "we have to deal with another Uganda."

### **The Story of Apolo and Seduraka.**

The Bishop journeyed on to Mboga, which was peaceful and prosperous once more. But after the Congo mutineers had disappeared further trouble had been experienced. The Bishop tells the story as follows:—

"With the passing of the mutineers came a return of prosperity, which received another blow by a most unexpected incident. This was nothing less than the arrest of Apolo, the principal teacher, on a charge of murder. It came about in this way: a spear had been left outside the house of a Christian woman named Mariamu in a most awkward position; an alarm of some sort was raised outside, and the poor woman rushed out, tripped and fell, impaling herself on the spear. The whole thing was a pure accident. Apolo, however, happened to be passing near the spot, and, hearing the groans of the poor woman, went to her assistance. Seeing her desperate condition, he called some men near by



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to come to his help. On seeing what had happened, they accused him of murdering the woman. He was brought before the chief, who sent the prisoner with his accusers to Toro. Owing to the absence of the officer in charge of the district, he was kept in prison for some time ; but on the arrival of Captain Sitwell, he was discharged without even the formality of a trial.

“ It would be impossible for me to speak too highly of Apolo and Seduraka, our two teachers at Mboga. The former has suffered much for the cause of Christ. He has had false accusations more than once made against him ; he has been in the chain gang, as well as in prison ; he has been beaten, and suffered the loss of all of his property. Actually, while in prison, he taught his fellow prisoners to read. He has given up the comforts of home, and the comparatively luxurious life in Uganda for the isolation and hard living of a strange land—and all that he may bear his part in the work of evangelizing the Heathen.

“ Nor is Seduraka one whit behind his brother in evangelistic zeal. When he visited Uganda a short while since, his friends said to him, ‘ Surely you are not going back to such an out-of-the-way place as Mboga ? ’ ‘ Yes, I am,’ he said ; and when he persisted and commenced to make preparations for his journey, they seized and tied him, declaring that he was a madman. He managed, however, to escape from their clutches, and is now at work at his old station. I would that there were many



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such madmen in the world as Apolo and Seduraka. It is largely owing to their steadfastness and zeal, to their courage and fidelity to their Master, that the work at Mboga has assumed its present dimensions, and is so bright with hope for the future."

During the Bishop's visit, thirteen persons were baptized and seven confirmed at Mboga, the firstfruits of that neighbourhood ; and some tribes actually inhabiting the Pygmy Forest asked for teachers.

In this year, 1898, Mr. Lloyd obtained leave to go back to England by way of the Congo, and passed through the forest with only a few Baganda lads. His most interesting adventures are narrated in his book, *In Dwarf Land and Cannibal Country*.

### At the End of the Century.

The last year of the century left a record of wonderful progress in Toro. The baptized Christians had increased to 667, besides 332 catechumens, and the teachers, male and female, numbered 126.

The Bishop visited Toro in December, 1900, and ordained Apolo Kivebulaya, the brave evangelist of Mboga. European women missionaries made their first appearance in Toro in this year, and were received rapturously.

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### The First Pygmy Convert.

In 1901 the Mission made great strides, as may be judged by the fact that three men and three women missionaries were assigned to it, and that when the marking out of church sites was undertaken, no less than 165 had been assigned to Toro. Classes for women teachers, schools for the children, a dispensary, and, in fact, all the agencies of a Mission were in full working order. The baptized converts had doubled since the previous year; they were now 1,346, with 600 catechumens.

At Mboga, the first Pygmy, or, to use the correct tribal name, the first of the Babatwa was baptized in the person of a lad of twelve whose name was Blasiyo Mutwa.

### In 1902.

In the last year reported on, the baptized Christians in Toro had increased to 1,782, with 427 catechumens, and the teachers numbered 238.

In the school the Katikiro himself was to be seen, wrestling with elementary arithmetic. At first he clung tenaciously to the view that twice two made twenty, and that thirteen should be written 103; and when at length he

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understood the notation, he rubbed his hands with delight, exclaiming, “ Oh ! what wisdom we have ! ”

### **2. USUKUMA.**

The south-eastern corner of Lake Victoria is connected with the earliest part of the Uganda Mission story ; for the missionaries who toiled along the southern route reached the Lake by way of Usukuma, and the stations of Msalala and Usambiro successively appear in the records of their journeys. The stations set up in the country were intended as the last links in a chain of Missions leading from the coast to Uganda.

Sad memories grouped round Usukuma in those early days. True, the murder of Shergold Smith and O'Neill took place at Ukerewe on the other side of Speke Gulf ; but Dr. John Smith died at Kagei.

### **A Deadly Mission.**

When the rapacity of the chiefs caused the abandonment of Msalala, Usambiro was fixed on as a site ; and when Bishop Tucker visited the station on his first journey to Uganda, he found five graves of missionaries there—the graves of Mackay, of Bishop Parker, of Blackburn, of Hunt, and of Dunn.

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Mr. Douglas A. L. Hooper opened the station at Nassa in January, 1888, and was joined by Mr. D. Deekes in March. Mr. Deekes left invalided, and never returned to the station. The Rev. J. V. Dermott reached Nassa in 1890, but died in 1892. In June, 1896, Mr. J. P. Nickisson died. Thus the Rev. F. H. Wright, who had arrived some few months previously, was left alone, the Rev. E. H. Hubbard having left on account of health. The last-named was accidentally shot whilst on his way back to the field. Mr. Whitehouse arrived in 1897, Mr. Force-Jones in 1898, and the Rev. J. W. Purser in 1899; but Mr. Force-Jones had to retire owing to fever in the latter year, and Mr. Wright and Mr. Whitehouse came home on furlough in 1900. The Rev. Martin J. Hall visited the Mission in 1901, but was drowned in a storm on the lake as he was returning. Till the Rev. F. H. Wright went back to the Mission in 1901 the natives had never seen again one who had left them!

### **The Country and the People.**

When Mr. Force-Jones came home, the writer had a conversation with him in which Mr. Force-Jones embodied an outline of the

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information obtainable about the Mission. The following is an extract from it :—

“ ‘ Our small-scale maps do not convey any notion of distances,’ I remarked. ‘ How big is Speke Gulf, for instance ? ’

“ ‘ Sixty miles long by twenty broad,’ replied Mr. Force-Jones, ‘ but it is narrower at its mouth. Kilabello, where I worked for part of my time, among the Ba-jita, is on the north shore. The kingdom of Shashi lies more inland, and is bounded by the River Ruwana, which is a swift-running stream all the year round. Usukuma proper is south and west of the river.’

“ ‘ Have the kings you refer to any real influence over large areas ? ’ I asked.

“ ‘ Certainly,’ said Mr. Force-Jones. ‘ The kingdom of Burima, which is called Nassa in England, is quite three days’ journey across, and that of Shashi is still larger. Each is independent of the other.’

“ ‘ The country is thickly populated, I believe ? ’ said I.

“ ‘ Yes. Of course there is no means of arriving at a trustworthy estimate of the numbers. One thing which would make it difficult is the manner in which the people live—not in towns or large villages, but in endless small hamlets. Each is enclosed within a stockade, and contains one family and its household—say perhaps fifteen or twenty persons.’



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“ ‘ Something like what they call in India “ compounds ” ? ’

“ ‘ I suppose so. It happens in this way. A man has a daughter. If a young man wishes to marry the girl, and has not enough to pay for her at once, he pays down say thirty goats. Then he goes to live in his father-in-law’s “ village ” until he has paid off the remainder of his debt, at the rate of two goats a month. A wife is valued at about a hundred goats on an average. When he has completed his purchase he leaves his father-in-law’s village and starts one of his own. The richer he gets the more wives he buys, and the bigger his village becomes. There are dozens of these villages within a short distance of Nassa, though perhaps there are not more than a hundred and fifty people who live quite close. From Nassa to Mwanza there are villages all the way, so near that you can always shout from one to another. Sometimes you may walk for days past an uninterrupted string of them, and I have never been more than four hours’ march without seeing one.’

“ ‘ How do the people get their living ? ’

“ ‘ They cultivate sweet potatoes and a coarse grain, which the Swahilis call *mtama*. They make a sort of porridge with it. Goats I have just mentioned. They also pasture cattle for the sake of the milk and butter. The men drink the skim-milk, and the women the butter-milk. They seldom kill their cattle, except for such an occasion as a wedding, but only eat the beasts that die a

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natural death. I remember a chief who heard we were eating beef, and expressed his sorrow for our misfortune in losing, as he supposed, one of our cows. The same chief afterwards sent us the leg of a cow that had died, but we gave it away to our people. Fowls are plentiful enough, and very cheap—about a halfpenny each. No woman may eat a fowl, nor, strangely enough, may a king do so.'

" 'What do you missionaries eat ?'

" 'Chiefly meat and Indian corn. On a journey we carry fowls with us in a basket. Your cook-boy will, if you do not watch him, carry them head downwards, with their legs tied together.'

" 'Have you been able to discover any religious system amongst the natives ?' was my next question. It produced a string of answers here placed together as one.

" 'No. So far as I could ascertain they have no idea of the future life, and no gods in the ordinary sense of the word. They have, however, a number of superstitious practices. Devil-huts are very common in the villages or in the corn-fields. They are made of dried grass, and rather more than three feet high. There is nothing in them but a little corn or some other offering placed there in the morning, and soon picked up by the birds.

" 'When the Basukuma are going on a journey a fowl is killed in the path along which they are going, and the entrails are inspected to see if the journey will be fortunate.

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“ ‘ The women have a curious custom of curtsying to every man, just as little village girls in England do to the vicar or the squire. They say “ It is our custom ; we do it to your father.” I believe that it is in some way connected with spirit or ancestor worship.

“ ‘ There are medicine-men who work with charms. For instance, if you want a charm against thieves the medicine-man ties a lion’s claw on his upper arm and mixes a number of herbs together. Then he stirs the mixture with the lion’s claw, and gives you the pot of “ medicine.” You pour it over the entrance to your village, or keep the pot somewhere in the village ; and then if any one comes to steal, you are assured that he will be struck with sickness.

“ ‘ The only superstition involving cruelty is the rain-making. Rain falls in our neighbourhood with great regularity, and its coming at the end of October may be predicted almost to a day. Nevertheless, the kings always make medicine to bring rain. If the rain does not come at the time prophesied, it is given out that a child has stopped its coming. So a child is sought for, generally one whose top teeth have been cut first, or one with a cast in the eye or a hare-lip, and is thrown into the lake. Our missionaries have been able to prevent this when they have happened to be at hand.

“ ‘ I have never met with hands cut off or any such mutilations, which are still seen in Uganda

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as relics of the old heathen time. However, I ought to mention that the natives have no word for "murder" as apart from the killing of an animal. That fact, perhaps, shows an indifference to human life.'

" 'What is the attitude of the people towards the Gospel?' I asked.

" 'The chiefs are friendly and ask for teachers. It is not the desire for a white man. They are content to have a native teacher.'

" 'How do you carry on the work?'

" 'We have three stations, Guta and Kilabello among the Ba-jita, besides Nassa itself, and we have out-stations. We took turns to go to the northern stations. We have a staff of ten Baganda teachers, six regular Basukuma teachers, and other helpers. We fix a centre and then itinerate from it. The white missionary teaches the native helpers and then they go and reproduce what he has said. As a rule they do it very well. Most of our Christians know the Bible history pretty thoroughly.'

" 'You place great reliance on teaching?'

" 'Yes,' said Mr. Force-Jones, 'some of the best results may be traced to it. We are now reaping the fruits of teaching by Hubbard and Nickisson years ago. In our schools we begin with the reading-book, like the Luganda *mateka*, and then go on to teach the Old and New Testament. We have the four Gospels printed in Kisukuma.'



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"I showed Mr. Force-Jones the picture of the church, and asked him to explain it.

" 'It was built by the Christians,' he said. 'They wouldn't let any of the Heathen help because they wished to show that being a Christian didn't make a man lazy. I believe there is no other church in Central Africa built of stone and by none but Christian labour. The church holds about two hundred people, but there is a larger church at Nassa which holds six hundred.'

" 'What type of Christians are they?'

" 'Real and true, I trust. We have not had more than three backsliders that I can remember. Daudi Mbasu, the first convert, refused an important chieftainship and put away a number of wives. He is now a teacher. Our Christians are not "rice Christians." They live in their own villages, among their own people. There are no rich men among them, though the king of Nassa's eldest son wishes to be a Christian, and all the king's sons are "reading." To show the spirit of our people I might tell you of a woman who didn't come to Holy Communion for some time because she had no offering to put into the basket. After a while she came again. Then we found out that her husband, who was a Heathen, objected to her giving anything that belonged to him, so she occupied the middle of the day, when her time was her own, in planting and tending ground-nuts, which she sold so as to be able to give something to God's work.'



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“ ‘What are the prospects of the Mission ? ’ I asked.

“ ‘Very bright in comparison with some of the coast stations, though of course not so brilliant as in Uganda. We are, as I said, beginning to reap the fruits of the work of our predecessors. Sunday is observed by Heathen and Christians alike round the shores of Speke Gulf. We run up the red-cross flag to let the people know it is the Sabbath Day.’ ”

### 3. BUNYORO.

The appearances of Bunyoro in the early history of the Uganda Mission are usually in the light of an unreached kingdom of slave-raiders, whose king, Kabarega, was a name of terror. We have seen, for instance, how Lugard established a line of forts between Toro and Bunyoro to restrain the Bunyoro raids.

In 1894 this bad pre-eminence of Bunyoro received a great check, for an army of Baganda under British officers drove Kabarega out of his kingdom and established forts in Bunyoro itself. This was the expedition which Pilkington accompanied as chaplain, when he learned how little the Gospel was known outside Mengo.

In November, 1895, Mr. A. B. Fisher itinerated in Bunyoro, made friends with some

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of the chiefs, and visited Kawola, the former capital of Kabarega, where he stayed ten days. He left two of his Baganda "boys" as teachers and found or built a church.

In October, 1896, the Rev. H. R. Sugden passed through Kawola, and reported that the work was progressing.

In September, 1898, a little more attention was given to Bunyoro. Three and a half years before, probably in the expedition above referred to, a little son of Kabarega's, named Kitaimbwa, together with a sister ten years older, had been captured and detained in Mengo. Early in 1898 the British administration selected this boy, now ten years old, as king in place of the banished Kabarega, and appointed the girl as "queen sister," or Lubuga. Both had become "readers" in Mengo. To Mr. H. B. Lewin the two were entrusted, and he escorted them to Masindi or Busindi, the capital, where they were not very favourably received by the chiefs.

Mr. Lewin described Masindi as consisting of the European fort, the king's enclosure, and some 500 huts. The people seemed to him inferior to the Baganda; they were clothed in skins, and covered all over with charms. The

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most important man in the country was Byabachwezi, chief of Kawola, a place two marches (thirty-five miles) to the west of Masindi. Mr. Lewin found that Byabachwezi could read a Gospel, and that he had built a church at Kawola which had been burned down some time previously.

Mr. Lewin taught the young king and his sister and others, and when he went away left behind him Tomasi Semfuma, then a lay reader, to continue the work.

In the following February, Bishop Tucker visited Bunyoro with Mr. A. B. Fisher, and baptized the boy king by the name of Yosiya, and his sister, who was ten years older than himself, by the name of Vikitoliya Miria. Mr. Fisher went on with the Bishop to Kawola, and was afterwards stationed at Masindi. Thus for the first time a European missionary was resident in Bunyoro.

### **The Superstitions of the Banyoro.**

Mr. Fisher was the first to set down definite information about the religion of the Banyoro. The following extract gives a short statement of his discoveries :—

“ The Banyoro believed in a great devil, called

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Byachwez, and his ten angels, called—(1) Nyabuzana, (2) Kyomya, (3) Kagolo, (4) Mulindwa, (5) Ndaura, (6) Ebona, (7) Mugenye, (8) Mukasa, (9) Lubanga, and (10) Namutali. When these angels were consulted, the priest placed on his head the crown peculiar to each ; otherwise the oracle was dumb. The ritual of devil-worship in Bunyoro was most horrible. Propitiation at the favourable time was the remedy for every evil or disaster. This took the form of (*a*) human sacrifice, (*b*) cutting with sharp knives, (*c*) burning with fire, and (*d*) extracting teeth in lower jaw, that the life, the blood, the smoke of human flesh, and the dedication of human teeth might turn the great devil from his stern purpose. The moment a baby is born it is scarred with a sharp knife and dedicated to the devil. If it has a pain in the head or chest and cries, the devil is angry, and the little creature is burned with a red-hot iron on the head and chest, that the human smoke may drive away *lubare*. When the poor baby's teeth arrive, instead of being a cause of delight to the mother, she painfully extracts them. Amongst my daily patients is a little girl with a deep wound in her forehead, caused by her mother firing a blunt arrow at the child's head that she might draw the blood and cure the pain."

The superstition of the chiefs may be illustrated by the fact that when Kabarega was captured in April, 1899, and the rain held

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off, the chiefs went to Col. Evatt and asked him not to withhold the rain any longer. "Are not you now our rain-maker," said they, "since Kabarega's capture?"

### **Bunyoro as it was.**

Mr. Fisher notes the following curious facts about Bunyoro and its king before its conquest:—

"The king had about 10,000 cattle and 20,000 sheep. The cattle were herded in twenty different districts of Bunyoro, each herd being of the one colour. Special white cows with long horns were kept inside the king's enclosure at night, and milked before the king. Round the necks of these cows were small iron bells, which served to warn every one to get quickly out of the way of the cows as they went out to feed, under pain of death.

"Cows in Bunyoro were groomed as horses in England. Seven loads of common salt were thrown every day into the well from which the cows drank. The king's numerous wives were sent out to the different cowherds in rotation that they might fatten on milk, not being allowed to take any exercise.

"The majority of Kabarega's wives belonged to the Bahima tribe, who are considered here the royal race. They are tall, possessing European features, and are shades lighter than the other natives. They have very polished manners, and



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are also much more intelligent than their neighbours. Kabarega was particular about his food, and lived chiefly upon beef, goat meat, and milk, while fowls, sheep, potatoes, and beans were excluded from the royal table. He never took any exercise, and was consequently very fat. In the morning he heard cases and gave judgments, and the remainder of the day was spent lounging about, surrounded by his wives, who kept away the flies, polished his nails, and paid him other similar attentions, while they kept up a running fire of the boldest flattery. Every one addressed him by a word meaning 'there is none greater.'

"His country was divided into eleven provinces, under provincial chiefs, who were directly appointed by the king, had power of life and death, and could not be put to death themselves. On their appointment they were given a curious crown called *nkondo*, which they wore in silence in his august presence once every new moon. The crown was in shape like a small beehive, covered with red, white, and blue beads, wrought in small pyramids round the sides, with a top-knot of parrot feathers worked into a small grass ball. It was said to contain part of the jaw-bone of a previous king. The chin-strap was made of fine grass, and weighted with the skin of a long-haired goat peculiar to Busoga."

### Fataki's First Sermon.

A first reading-book put, some years before,

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into the hands of a young Munyoro, called Fataki ("Gun-cap") from his fiery nature, had been the means of his conversion, and he was baptized by the name of Mika. Just about this time the lad preached his first sermon. Said he :—

" People told me, ' If you become a Christian you will lose everything ' ; but what have I lost except my evil habits ? They told me I should become dumb if I did not worship the devil, but my mouth is now wide open. They fled in terror from around me as I took the devil and his ten angels and burned them with fire, because they thought if they stood by they would die with me, but here I am alive and talking to you in this church. My friends, put yourselves under Jesus : He is a good Master. Leave *lubare* : he is a bad master."

This lad is spoken of by Mr. Fisher as the first Munyoro convert.

The Rev. Nua Nakiwafu was put in charge at Kawola in June, 1899.

At the end of that year there were 1,200 persons under instruction, twenty-nine baptized converts, twenty out-stations, worked by four Christian chiefs, two local teachers, and twelve Baganda missionaries.

Mr. Fisher's friend, Byabachwezi (see page

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147,) was amongst those baptized. He took the name of Paulo, and married shortly afterwards Damari Kalijuka, a bright Christian princess.

Mr. H. H. Farthing joined the Mission at Masindi in October, 1899. In the following summer, Mr. Fisher was transferred to Toro and the Rev. C. H. T. Ecob took his place.

It is noted that at this time some Baganda teachers began work among the Bakedi at Foweira and Fajao, eastward of Masindi towards the Nile, but the attempt was not long continued. A church was built at a place called Ngogoli, Mr. Farthing moved on to Kawola, but went back to Masindi when in October, 1900, Mr. and Mrs. A. B. Lloyd arrived at Kawola.

### **The Founding of Hoima.**

About the same period the sub-commissioner, Mr. G. Wilson, determined to found a new capital at Hoima, on the direct route between Albert Lake and Mengo. Thither Paulo Byabachwezi had already gone to settle. He had been made Regent to the King, with the prospect of being Katikiro later.

Mr. Lloyd describes a wonderful service held on the occasion of a visit from King Daudi

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Kasagama of Toro and several Christian chiefs. One after another got up and testified what the Gospel had done for them. "The last time we came to you here in this country," said Petero Kasuju, "we came with shields and spears in our hands and hatred in our hearts; now we stand before you with God's Word in our hands and His love in our hearts."

Dr. and Mrs. A. R. Cook were present from Mengo and did valuable medical work. Lunyoro was definitely adopted instead of Luganda as the language in which teaching should be done.

In 1900 Mr. Ecob made some interesting journeys in the Bukedi country with a view to the evangelization of that wild people.

### **A new King.**

In 1902 the chiefs went in a body to the sub-commissioner and asked that the young King Yosiya, who had proved weak and unfit, should be deposed, and named another son of Kabarega's whom they wished to see on the throne. Their choice had fallen on Andereya, a young man of twenty, a zealous Christian, and possessed of great qualities as a leader.

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The joy of the missionaries was great, for no Christian worker had been more constantly helpful than he. The Mission had advanced so much that teachers' conferences were now held. At one of these a great struggle with the spirit or devil worship at the Kibero salt mines was described.

Mr. Ecob returned home to England in 1902, and the Rev. H. W. Tegart joined the Mission, taking up his position at Bugoma, nearer to the Toro border than Hoima.

Mr. Tegart itinerated among the hitherto unreached Ba-lega, who live west of Lake Albert which resulted in fifteen Baganda teachers being sent to them. His story of his visit should be read in his annual letter for 1902.

At the beginning of 1903 Mr. H. H. Farthing died of hæmaturic fever.

The total number of Christians in Bunyoro at the end of 1902 was 349, including catechumens, and the total number of native teachers 115.\*

### **4. BEYOND LAKE KIOGA.**

When the Rev. G. R. Blackledge was at home in England in 1900 he described to the

\* At the end of 1906 the figures were 1898 and 174 respectively.



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author a strange expedition which he had made in the previous year from his Mission in North Busoga.

He had journeyed three or four days until he came to the shore of Lake Kioga, to the north-east of his Mission. He crossed in a canoe and slept for a night on an island. Thence next day he crossed to the mainland beyond, with his Baganda boys. The strange unclothed people, utterly different from Baganda or Basoga, crowded round him. Girls thrust out their tongues at him to show that they wore rings through them, and then showed that they could work off the rings if they liked.

### **A Terrifying Debate.**

Uncanny as this sight was, Mr. Blackledge had to experience one more terrifying. A sort of palaver was held, to which a crowd of men came fully armed. Mr. Blackledge, through an interpreter, invited the natives to receive teachers.

The discussion was carried on interminably. Each debater marched up and down between the long lines of men as he spoke, brandishing shield and spear to emphasize his words. At length the answer was given. "Formerly the

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Baganda used to make raids upon us. The teaching that has made such a change must be good. We will receive the teaching."

### The Rev. T. R. Buckley's Visit.

In January, 1900, the Rev. T. R. Buckley paid a longer visit to the country. The writer, then editor of the *Church Missionary Gleaner*, had a long conversation with him, which was printed in that magazine in May, 1901, and part of which is printed here, as a convenient way of presenting the facts thus elicited :—

" ' I understand you have been in the Bakedi country, Mr. Buckley,' I remarked.

" ' Yes,' he replied ; ' I spent two or three weeks amongst them in January last year, when I was stationed in the province of Bukoba.'

" ' Quite near, then,' I suggested.

" ' That depends on what you call " near," he answered. ' It took me seven days—four days walking and three days in canoes down the Nile and across Lake Kioga before I reached Bukedi.'

" ' I see,' said I, glancing at the map, ' that the lake is very curious in shape.'

" ' Yes,' returned Mr. Buckley. ' The natives regard it as not one lake but three. It is very difficult to make out the exact outline, for there are a number of floating islands in it, made of

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vegetable matter, like the *sudd* which was lately cleared away from the Nile south of Khartoum. These floating islands had tall papyrus reeds growing on them.'

" 'Before you go any further,' said I, 'I should like to know how you came to go on this visit.'

" 'You may remember,' replied Mr. Buckley, 'that when King Mwanga of Uganda and King Kabarega of Bunyoro failed in their rebellion they fled to Bukedi, and had to be rooted out from that country. After they were captured, Bukedi was put under the care of a Muganda chief, named Semei Kakungula——'

" 'A Christian?' I asked, interrupting.

" 'A very earnest Christian,' was the emphatic reply, 'and an able man. An English officer told me that he considered Semei the bravest native he had ever known. Well, Semei went into the country with a large body of his men, to police it, so to speak. And my purpose in visiting it was to reconnoitre, and to see if there were any openings for missionary work.'

" 'Semei welcomed you I suppose?' said I.

" 'You shall judge from what I tell you,' said he. 'I arrived on a Friday. Semei gathered his men together, some hundreds of them, and in twelve hours they had built and thatched a large reed church, ready for the Sunday. On Sunday I held service in it; there were a congregation of 250 Baganda, Semei's followers. Fifty of them stayed to Holy Communion.'

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“ ‘ By that time you were among the Bakedi, of course ? ’

“ ‘ Yes,’ replied Mr. Buckley, ‘ in fact, Semei’s house was in what had been a Bakedi village. Their houses, by the way, are different from those of the Baganda. They are round, like beehives, not of reeds as in Uganda, but of poles intertwined with grass, plastered over with mud, and also thatched with grass. The roof comes down to within four feet of the ground, and the low door is not more than about three feet high. Each house is about twelve feet in diameter. A man and his family would live in each, but when a man gets more wives than one—they practice polygamy—he builds a fresh hut for each wife. In fact, a village seems to consist of the houses of one large family. I suppose that if a man got important enough in his own eyes, he would go off and start a new village for himself. The goats and fowls lived in the houses with the human beings.’

“ ‘ Then they were not over clean, I expect ? ’ said I.

“ Mr. Buckley smiled. ‘ When I lived in a Bakedi house,’ said he significantly, ‘ I took care to put down a thick layer of grass on the floor.’

“ Then, resuming his description, he continued : ‘ Each village was surrounded by a cactus hedge, as a protection against wild animals and enemies. Inside the enclosure I noticed a smaller enclosure also of cactus.’

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“ ‘ Something connected with worship ? ’ was my conjecture.

“ ‘ No. You would never guess. I was told it was for a man to run into if he saw his mother-in-law coming ! I did not discover the origin of this custom. In Uganda itself there is a certain dread of the mother-in-law.’

“ Mr. Buckley proceeded : ‘ There is another curious arrangement in their villages. All the unmarried girls are sent into one house at night, and ashes are sprinkled on the ground outside, so that if any of them went out their footmarks would betray them.

“ ‘ All the lads and unmarried men sleep in a similar hut outside the village enclosure, perched on a platform about eight feet high. In order to reach the platform they have to climb up a pole which leans against it, and serves as a ladder. When they are all shut in, ashes are sprinkled on the ground round the platform.’

“ ‘ Mr. Blackledge once told me,’ said I, turning to another topic, ‘ that the girls wore rings through their tongues. I understood him to say that they would put out the tongue and show the ring piercing it, then draw it in, work the ring off, and show the tongue again without the ring. Did you see anything of that sort ? ’

“ ‘ I saw plenty of tongues pierced with rings,’ Mr. Buckley replied, ‘ but I cannot say I noticed the Bakedi girls working their tongue-rings off and on. Of course that is merely an accident. The



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rings must have been clenched through the tongue and if they were not clenched tight it would be easy to withdraw them.'

" 'It is the most extraordinary fashion I ever heard of,' I remarked.

" 'Not more extraordinary,' said Mr. Buckley, 'than some other things I saw. I noticed men with holes pierced through the chin of such a shape that a hook-shaped piece of bone or ivory could be inserted, to which a brass or iron ornament was attached. I remember another man who had pieces of stick thrust through holes in his lips, so big and long that he had to take them out when he wished to speak, because they hurt his tongue. I have seen holes pierced all round the lips, round the edge of the ears and outlining the eyebrows, and beads stuck in all the holes!'

" 'You saw nose-rings, I suppose?'

" 'Yes,' said he, 'I saw rings through both sides and also through the middle cartilage of the nose. Of course they also wore anklets and bracelets. They were particularly addicted to rings round the upper arm.'

" 'I expect you saw some oddities in the way of head-dress too,' I suggested.

" 'A good many,' Mr. Buckley agreed. 'For instance, in some cases the men shaved off all their hair except a little tuft, and on this then placed a little wicker-work basket or hat, about the size of a tea-cup! Then I saw hats of cocks' feathers, stuck on with some resinous substance. Then, again, I

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have seen men who wore iron head-pieces with horns sticking out to imitate buffalo-horns.'

" 'By the way,' said I, 'all this time I haven't asked you what the people looked like.'

" 'I thought them a fine race,' he answered. 'They are quite as tall as the average Englishman, well-proportioned, and carry themselves well. I never saw such runners as they are.'

" 'Not very brave, then,' I interjected.

" 'I don't mean that at all. On the contrary, the Baganda used to have a wholesome fear of them. I was witness to a scene which showed their bold spirit. Whilst I was in Bukedi I took a journey to a place ten hours distant from Semei's village, with an escort. On the way we stopped at a Bakedi village, and whilst we were there one of our men—not a Christian, and, I am glad to say, not a Muganda—stole a hoe. The Bakedi were in a great rage. One of the Baganda cried out, 'They are running for their spears!' and picked up his gun to fire. I told him to keep quiet. Then I asked the Bakedi what was the matter. When I understood, I had all the bundles searched. The hoe was found, so I ordered the thief to be tied up and made him carry a load, though he was not a porter. Then I told the Bakedi that he would be tried and punished by his own chief. It was a trifling incident, but it showed that though the Baganda had guns, the Bakedi were not afraid of them.'

" 'You spoke of spears,' I remarked.

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“ ‘ They used a light spear for throwing, explained my patient informant, ‘ and shields made of elephant or buffalo hide.’

“ ‘ And then those hoes,’ I went on, ‘ do they make them ? ’

“ ‘ No, they obtain those from the Banyoro, who work in iron, in exchange for goats and sheep.’

“ ‘ Then the Bakedi are an agricultural people ’, was my comment.

“ ‘ They till the land and they keep large flocks of cattle,’ he answered. ‘ The grain they cultivate is a sort of millet, which they call *bulo*. It is coarsely ground and boiled. The tillage is done by the men and not by the women, as in Uganda. There are no bananas. They don’t kill the cattle, but only eat the animals that die. They make a kind of beer from the millet, by pouring hot water over it and letting it ferment.’

“ ‘ Have they any other occupations ? ’

“ ‘ They amuse themselves of course. They are as fond of drumming as most Africans. Some of their drums are four and five feet long, and made of crocodile skin. They lay these big drums on the ground and beat them with the palm of the hand. Smaller drums are beaten with sticks. They dance to the accompaniment of the drumming—a shuffling, stamping sort of dance. They fasten dry gourds, with seeds inside, to their ankles and legs, so as to make a rattling noise as they dance.’

“ ‘ You would scarcely have time to find out much about their religion,’ I suggested.

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“ ‘Not much. I found out that they believed in witchcraft and worshipped evil spirits. Of course they use charms. As far as I could ascertain they were a strictly moral tribe.’

“ ‘How would they receive the Gospel?’

“ ‘Very readily, I think,’ was Mr. Buckley’s reply. ‘They asked me to stay and teach them, and said they would cultivate land for me. After I left them I sent back four or five Baganda teachers, and when I last heard the Bakedi were coming to be taught. Besides these teachers, when I went that ten hours’ journey from Kakungulu’s village, I found that some of the Baganda at the outpost were in the habit of gathering the Bakedi youths and girls and were teaching them to read.’

“ ‘Is there much scope for new work?’

“ ‘Indeed there is. No one knows how far the Bakedi extend. They say themselves that Bukedi is ten days long and ten days wide, but that only gives a vague idea of its size. It is certainly larger than Uganda and Bunyoro put together. I have heard say that they understood the language used by the Soudanese who revolted, and the Soudanese understood them. If that is true, it perhaps shows that they extend a long way down the Nile valley.’ ”

### 5. ON THE SLOPES OF MOUNT ELGON.

In November, 1900, the Rev. W. A. Crabtree visited the country. Mr. Crabtree was the most



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advanced linguist in the Mission, and soon learned to discriminate between various dialects used. At Mpumude, Semei Kakungulu's headquarters, now become more important, he distinguished a language which he called Teso, while in Lower Kavirondo a non-Bantu language called Lur was spoken. He found that "Bakedi" was a vague term applied to the inhabitants, just as people at home use "blacks" or "niggers" as a loose designation for coloured races. He found the natives broken up into small clans, a system which operates against the spread of the Gospel, just as it is found to do in Ussagara, for instance. He thought it more correct to describe the district as Kavirondo.

A station was founded at Masaba, on the slopes of Mount Elgon, that huge group of peaks, rising terrace above terrace, which Sir H. H. Johnston so alluringly describes.

In September, 1901, the Rev. T. R. Buckley and the Rev. W. Chadwick arrived at Masaba, and stayed for a time, but afterwards were transferred elsewhere. Mr. and Mrs. Crabtree continued to remain in Masaba. A station named Budaka was opened by Mr. Buckley and Mr. Chadwick for a time, but had to be closed



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when Mr. Chadwick was invalided home. Even then the missionaries found no less than four tribes speaking as many different dialects.

The number of baptized Christians in the district up to the end of 1902 was thirty.\*

### **6. ANKOLE.**

In Uganda there is found a proud but subject race, formerly enslaved, called the Bayima. Physically a finer race (and curiously enough apparently allied in blood to the kingly family of Uganda), they are looked down upon by the well-dressed Baganda because they wear skins, and are less progressive generally. They are the herdsmen of the country, for the Baganda will not touch cattle. These Bayima live on milk and the blood and flesh of cattle ; they seldom kill the cattle they tend, but eat those that die and draw the blood from the living animal. They retain a language of their own, and are considered to be the descendants of a tribe of Asiatic invaders.

“ Their facial type,” says Lugard, “ is ortho-prognathous, with a prominent nasal bone, thin lips, and hair of which the structure is identical

\* This number had grown to 500 in 1906.

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with that of Europeans. Their colour is usually light brown, their physique thin and wiry. Euin describes them as natural gentlemen. Their women are often beautiful. Though slaves, they alone were allowed to pare their nails to a point and to wear brass on their ankles—the prerogatives of the king.”

In Ankole, the race which is thus subject in Uganda is the ruling people. Consequently Ankole presents features wholly different from those found in Uganda. The women are kept secluded, and are veiled when they appear in public ; and, generally, the life appears to be a sort of blend of the Masai with that of the Mohammedan Arab.

The country is about 8,000 square miles in area (i.e. rather larger than Yorkshire), and has an estimated population of 300,000. The general elevation of the country is higher than that of Uganda, and parts are covered with forests ; but part is thought suitable for European colonization.

The story of its evangelization is a remarkable one. The Christians of Koki had long desired to obtain an entrance for teaching into Ankole, but were resisted until the beginning of 1900. Bishop Tucker visited the

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country in December, 1899, and tells the story as follows:—

### Bishop Tucker in Ankole.

“Certainly our first view of the native capital of Ankole was disappointing, to say the least. It is little better than a huge cattle-kraal. The king and his dependents live inside the kraal with the cattle. The lodging of his majesty is not much better than that of his herds. A thorn *boma* surrounds the whole enclosure. Happily our tents had been pitched, not inside the king’s kraal, but in the enclosure of the Katikiro, some three or four hundred yards away. The Katikiro is a ‘progressive,’ and had built his house after the Uganda model. We were therefore fairly comfortable.

“In a little while a messenger came from the king to say that he was about to visit us. We awaited his coming with no little interest.

“Much, humanly speaking, depended on the issue of our meeting. Our object, of course, was to gain an entrance for the Gospel of Christ into Ankole. It was, therefore, our first work to try to get permission for our two Koki evangelists to remain amongst them to preach and teach the way of salvation.

“We told them how that the Gospel is good for both worlds—this and the next—‘having the promise of the life which now is, and also of that which is to come.’

“Baguta and the king agreed that no doubt that

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which we told them was true—but—there was great hunger in the land, and it would be difficult to support the two teachers. Would it not be better for them to go away and come back again in three months' time, when there would be an abundance of food ?

“ Our teachers, Andereya and Philipo, both agreed that they were prepared to endure a little hardness, even a little starvation. Would the king provide them with milk ?—they would be content with that.

“ The king was doubtful whether it was possible.

“ ‘ What ! ’ I exclaimed, ‘ the king of a great country like Ankole unable to supply two men with milk twice a day ! ’ The thing was impossible to imagine.

“ After a great deal of discussion it was agreed to receive the teachers and to give them milk morning and evening until the food famine was over. In the meanwhile, food would be sent in from Koki from the garden of Andereya, who is a Koki chief.

“ The struggle was a prolonged one. First one excuse and then another was brought forward, only to be met and combated by our two evangelists. They showed an immense amount of intelligence and wit in dealing with Baguta, and finally gained the day. It was agreed that they should remain, and the king would build them both a house in which to live and a place in which to teach.

“ So far the victory was won. But the next day the struggle was renewed. The king and Baguta

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came to see us in the afternoon, and re-opened the question by asking whether it was not possible to postpone the commencement of our work until the harvest. Inch by inch the ground was fought over again until darkness came on and it was agreed to let the original arrangement stand—and so we parted."

The ice thus broken, though with difficulty, the king and Baguta turned wonderfully to the new teaching. In nine months' time a church was built and the two were learning to read.

### **A Great Charm-burning.**

At the close of the year a Muganda clergyman, the Rev. Aloni Muyinda, visited Ankole, without knowing that there were any teachers there. He came in for a striking scene. The Rev. G. K. Baskerville heard him tell the story at a meeting at Ngogwe, and thus repeats it :—

"After he had been there a few days the Prime Minister came, bringing all his charms and fetishes to the teacher, saying he wished to give them all up. The teacher arranged to bring them up to the church, so that every one might see them burnt, as many of the peasants think we keep these charms in order to benefit ourselves. Arrived at the church,



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the king heard of it, and came himself and gave orders for the burning to be in his courtyard, and he sat out there with all his big chiefs. The people, as soon as the fire was started, began bringing *their* charms, and there was soon an almost universal moving towards the fire, which was kept going half the day. Then the Prime Minister stood up and said that he was afraid these people were only following his example—they had better think over it—he had given up his freely ; but all said they did not want any time for thinking, they had resolved to be taught. Presently the king, Kahaya, himself brought his charms.”

The Rev. J. J. Willis was stationed at Mbarara, the capital, at the end of that year. He was soon able to report thirteen out-stations, one or more in each of the *sazas* or provinces.

King Kahaya visited Mengo in the spring of 1901, with a train of about 1,400 followers, and special teachers were set apart for their instruction. He was much interested in the hospital ; and when he heard of operations, he wanted Dr. J. H. Cook to perform some operation on one of his followers, just to show how it was done. But when he saw the septic wards and was told what they were for, he ran away, from fear.

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### **The Baptism of the King.**

The Rev. J. J. Willis was transferred to Entebbe in the following year, and was replaced by Mr. E. C. Davies. Two young men were the firstfruits of the Mission ; and on December 7, 1902, the king was baptized, with the Katikiro, their wives, and eighteen others. The Rev. H. Clayton thus tells the story :—

“ At 4 p.m. we went up to church for the baptismal service, and found the place packed. Some, too, were sitting round outside, and there must have been quite 700 present. One special feature in the service was that now for the first time the ladies appeared unveiled in public. Those who were going to be baptized had arranged to give up covering their heads with bark-cloth, and the other ladies present did the same.

“ The king, Kahaya, took the names of Edward Sulimani, while his wife was baptized Esther. The Katikiro, Baguta, chose the name Nuwa, and his wife Samali.

“ As soon as we came out of church, a messenger came to us and said, ‘ Come and see the king beat his drum.’ We supposed that it was a way of showing his joy, so followed the messenger into a courtyard close by, which we found spread with grass. In the centre were four painted drums draped with bark-cloth. The Katikiro then told us that one of these was the national drum of Ankole, and that from time immemorial it was

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supposed that if the king of the country were to beat it disaster would follow ; but that Kahaya, now that he was baptized, wished to beat it publicly that his people might see that he had given up the old superstitions. The king then rose from his chair and solemnly beat the drum, and the proceedings were over."

In some of the out-stations there has been a chronic difficulty about food, and Roman Catholic teachers have induced three chiefs to adhere to the " White Fathers."





THE MEDICAL MISSION HOSPITAL, MENG0.



MEDICAL ITINERATION—AN OPEN-AIR DISPENSARY.



## Later Events.

### CHAPTER XIV.

#### LATER EVENTS.

BY THE REV. C. D. SNELL.

**E**VENTS move apace in Central Africa, and the four years which have elapsed since the first edition of this book was published have witnessed changes in Uganda and the surrounding countries, not equal perhaps to those which took place during similar periods earlier in their history, but nevertheless both real and considerable.

#### **Material Progress.**

There has been much material progress, fostered by the peace which has happily prevailed. The telegraph line from Mombasa to Entebbe has been extended to Lake Albert and the Nile. A Government Survey Department is rapidly preparing the way for an accurate map of the country, and a Scientific Department is

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studying and experimenting with the products of the soil likely to have an economic value. The imposition of a hut tax, compelling the people to work in order to obtain the wherewithal to meet the demands upon them, has served to stimulate trade, and has in some degree impressed upon the people a sense of the dignity of labour. The formation of the Uganda Company, which has taken over the industrial work before carried on by the Church Missionary Society, has exercised an influence in the same direction, and has conduced also to an alteration in the pursuits of the natives. The Company has introduced the cultivation of cotton, a pursuit in which so many of the Baganda are now engaged, finding that more money can be made in that way than by carrying loads for caravans, that it is difficult now to find men to act as porters. The dwellings and clothing of the people witness to the change from the old order which is continually going on, and their pursuits, especially those of their leaders who now are often shut up with their secretaries, engaged in the transacting of business, are widely different from those of former days. In all efforts for the welfare of the nation cordial help has been rendered by

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the Katikiro, Apolo Kagwa, and his valuable services to the cause of peace and progress have been recognized by the Government, who have awarded him a K.C.M.G.

In one matter, however, there has been but little change saving for the worse. The ravages of the sleeping-sickness have been and still are terrible, though happily they have been confined chiefly to the islands of the Lake and low-lying lands by its shores. A writer in *Uganda Notes* said in 1904:—

“A few years ago the chief of one of the islands was capable of putting 2,300 fighting-men in the field; and the people were so crowded that each man had his plot of ground marked out for him, a long strip some three or four yards in width and perhaps half a mile or more in length. These plots were marked off by stones laid in a line, and no one was allowed to dig in another's plot. The stones still remain, a melancholy mark of past prosperity; but the gardens are for the most part indistinguishable from the field. The whole island has a deserted appearance. Where a few years ago there were 1,900 houses occupied, there are now barely 200. In one *shamba* stood 200 native huts, now only six of these are tenanted. In another of 170, only two remain; in a third, of 250 houses, there is left a solitary one; and in another *shamba*, high up on

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a hill-top, of seventy huts there is now not a single one occupied."

The effect of the scourge, unhappily, has not been to lead the poor sufferers in most instances to accept the Gospel; frequently it has seemed to prejudice them against it. Many have even reverted to their old superstitions. "If God is powerful," they said, "He will remove this plague, and then we will come back and read." Others have manifested a fatalistic spirit. "It is our death sickness: when it is my turn it will come to me," has been the thought in their minds, and looking upon themselves as doomed, they have killed all their live stock and eaten it, and then settled down to gloomy despair. A Commission which was sent out by the Royal Society has traced the disease to a trypanosoma injected into the unfortunate sufferer by the bite of a certain fly, but no remedy for the scourge has as yet been discovered.

### Statistical Advance.

Advance has been made in the domain of religion as well as that of civilization, though it has not been quite so rapid as that of the years 1896-1902 (*see* pages 105, 106). The

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number of Baganda clergy, indeed, has been almost stationary, but that of lay teachers, all of whom as well as the clergy, it must be remembered, are supported by the native Church, has risen from 2,199 at the end of 1902, to 2,508 at the end of 1906. The increase would in all probability have been greater but for the inadequacy of the funds contributed for their support. The growing desire of the Baganda for better houses and clothes and for European goods has made living more costly, and this has both affected adversely the gifts of some, and has made it necessary to pay the teachers on a higher scale. At one time, indeed, the teachers at some stations actually went on strike, and temporarily abandoned their work. A good deal of sympathy was felt for them by the missionaries, and at a general meeting of the Uganda Church which was called when the crisis arose it was determined to grant the malcontents half of the increase they asked for should sufficient funds be forthcoming. Notwithstanding the insufficiency of their pay most of the teachers continued at their duties, eking out their salaries by occasionally working for hire. Many of those engaged in evangelizing their fellow-countrymen have displayed marked



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zeal and devotion, risking and even laying down their lives in the service of their Master. At the beginning of 1905 Miss S. R. Tanner thus narrated a striking instance of devotion :—

“ A woman named Rachel came and definitely offered herself to go to the islands on the Lake where teachers were needed. This woman knew that sleeping-sickness was raging on these islands, but, nothing daunted, she went with a friend and lived a whole year on one of them, visiting from house to house and trying to bring those poor dying people to the Saviour. When she and her friend were asked if they would like to return after six months to Ngogwe, they replied, ‘ We are not afraid. If the Lord wants us we are ready to go ; if not, we shall not get the sickness.’ One other middle-aged woman came and offered herself for this work in the same way. We could find no companion to go with her (it is impossible for one woman to go alone). This woman came back three times to our house to ask if we had found any one, and at last in great triumph came one day and said, ‘ As you have not been able to find any one, *I* have,’ and she produced a friend who was willing to go with her. Last January these four women returned to Ngogwe and joined the teachers’ class, and when I left Ngogwe they were still there ; but since my return to England I have heard that Rachel (the

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leader of the party) has succumbed to the sickness. I think I cannot do better than quote a letter I received from Miss Dyke about her :—‘ I went yesterday to see Rachel Sebulimba, for whom they have built a little house in the long grass. She is perfectly wonderful ; she is so bright and so ready to accept God’s will for her in the sickness. She does not seem to regret anything but her work, and looks so happy. She is quite a model, and it did one good to go and see her. She is at present “ all there,” and still enjoys reading her Bible.’ ”

A missionary who visited this woman and asked how she was, received the reply, “ My body hurts me very much, but my spirit rejoices.” The case of Rachel, who died after an illness of several months, is not unique, for some of the men teachers have in the same way laid down their lives in Christ’s service.

The statistics which deal with the number of adherents and communicants tell of advance more clearly than those concerning the number of teachers. It is a striking fact that one out of every six communicants in the Uganda Mission is a teacher or evangelist. During the four years 1902–6, the number of teachers increased by 14 per cent., that of adherents by 54 per cent., and that of communicants by 41 per cent. Just 20,000 adults received baptism

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in the same period. The highest number recorded in one year was in 1904, when 6,135 adults were received into the visible Church ; in the following year there was a drop of 1,800 in the number, and a slight further decrease in 1906.

### **Educational Progress.**

Eloquent witness as to progress in the Mission is borne by the figures relating to the educational and medical work. At the end of 1902 there were forty-nine schools and seminaries with a total of 12,861 scholars and seminarists : four years later the figures were sixty-one and 32,067 respectively. And it is not only in numbers that advance has been made : a higher education is now given than in former years. A so-called High School for the sons of chiefs was opened in January, 1905. This differed from the school previously existing at Mengo not so much in the subjects taught, as in the class from which the pupils were drawn, and in the fact that it was a boarding and not a day-school. In the first instance four houses were built, each capable of accommodating ten boys, and each in charge of a Christian house-master, and these were

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soon crowded. Writing a few weeks after the school was opened, Mr. C. W. Hattersley, who was in charge, said:—

“ Practical Christianity is our first object, and nothing is allowed to crowd out the three, and some days four, short Bible addresses and lessons, including one at Evening Prayer at 7 p.m. Games and drill are not forgotten, but there is small danger of their leading to neglect of lessons. Baganda come to school readily, but need persuasion to play games, with the single exception of football. Cleanliness is one of our difficulties. Our pupils all dress in white cotton trousers, vest, and long *kanzu* (a sort of shirt). These they themselves have to wash twice a week, and they do it too.

“ Cleanliness has been no part of the boys’ training in their own homes. A cloth was rarely washed from its first putting on till it rotted to pieces, but they soon realize the advantage and the comfort of cleanliness. In the few weeks we have been at work we have been greatly encouraged by the marked improvement in the habits and manners of the boys, and we have great hopes for their future.”

Among the first pupils were the Christian chief of Kamuli, the chief of Iganga, and the sons and nephews of seven of the heads of counties, and of two of the three Regents.



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In 1906 there were over 100 boys attending the school, one of them being Mubinyo, a son of Luba, the chief in Busoga, who at Mwanga's orders murdered Bishop Hannington (*see* pages 36, 38), and one of the most interesting events of that year in the Mission was the baptism of this youth by the Rev. J. E. M. Hannington, the son of the murdered Bishop. About the same time as the Boys' High School a similar institution for girls was opened at Gayaza. This too has met with success, and now has upwards of fifty pupils.

A further step was taken in March, 1906, when a new intermediate school, to be known as the King's School (owing to its being situated on a hill at Budo where in olden days the kings of Uganda went through a ceremony which was equivalent to coronation), was formally opened by the acting-Commissioner. Within a few months it had thirty-two pupils, drawn from the same class as the boys of the High School. There are a certain number of scholarships provided by the Government for those who are unable to pay the high fees, and thrown open for competitive examination. Some manual training is given to the lads in order that they may learn not to despise that



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form of work, and also that they may be able to acquire a knowledge of simple carpentry, etc., which will stand them in good stead when they have to build and furnish their own houses.

### Development of Medical Work.

The opening, in November, 1904, of the new hospital at Mengo, with 103 beds, has been followed by considerable extension of the medical work, 1,801 in-patients being received in 1906. Better accommodation has been provided also for the out-patients by the erection of a dispensary, the kind gift of Mr. Wellcome, of the firm of Burroughs, Wellcome & Co., which has proved a great convenience. More than 95,000 visits of out-patients were registered in 1906. These figures refer not to Mengo alone, but to Gayaza, Ngogwe, Nakanyonyi, Ndeje, and Iganga, and other stations where dispensary work is carried on in connexion with the hospital at the capital. Such work had been maintained for some time at Kabarole, in Toro, by women-missionaries, but in 1903 it was taken over by Dr. A. Bond, and in the following year a hospital, consisting of two wards, each with seventeen beds, was opened there. The accommodation

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has since been extended by a small house, containing a couple of beds, erected by King Daudi Kasagama as a private ward. To all the patients attracted by the medical work the Gospel is preached daily. Some, on leaving the hospitals, declare that they have learned of Christ during their illness and intend to serve Him in their homes, and from time to time former inmates return to tell of their baptism, saying that it was through the medical work that they were first influenced in favour of Christianity.

### **The Need of Prayer.**

But an altogether roseate view of the Mission would not convey a correct impression. It has to be remembered that the bulk of the population are still Heathen, their habits and ideals are extremely carnal and degrading, and superstition abounds. It is in such an environment that the Christians live, and many of them are quite recent converts. It would be contrary to all experience elsewhere, and would, in fact, be nothing short of miraculous, if there were not much of both ignorance and immorality to bemoan. The following extracts afford glimpses of the difficulties and discour-

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agements that attend the pastoral care of a Church in a non-Christian land, and should evoke constant prayer for the missionaries, native teachers, and converts.

Writing towards the close of 1903 the Rev. G. K. Baskerville, of Ngogwe, said :—

“ We never before needed so much prayer as we do now. There is plenty of numerical extension—plenty which shows well statistically on paper, but oh ! so much backsliding, so much sin. Our weekly Church Councils are never without cases of Christians fallen back or fallen away—sometimes teachers. I will not give cases of backslidden Christians. I could fill sheets, but I will ask you to pray for just one. — was for many years a teacher. He joined the ordination class in Mengo, but became an invalid and could not go on, and left the capital. After a while he came to Ngogwe and was given a site on our church land there. He was several times assisted with gifts. The house on the garden he had been given fell down, and he asked for another garden where there was a good house. This request could not be granted and he took affront. Several friends offered him gardens on their estates, but no, he would have this particular garden or none. So off he went and got a place from the Sekibobo, and since then he has never come to the Lord’s Table, and seldom to church. For a long time he continued reading his

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Bible at home and his children came to school, but just lately he has taken to drinking and has taken his children away from school and refuses to allow them to be taught. We have visited him and had him to our house to tea, etc., and the native Christians have done all they can for him. He is a great stumbling-block to many."

Another evil, sadly widespread, has been referred to by the Rev. F. Rowling, of Mityana, as follows :—

" We are constantly hearing of the sad state of immorality and indifference prevalent. For months past I do not remember a single Church Council meeting here without some case of a breach of the Seventh Commandment being brought forward, and it must be noted that we never hear of these cases except when they are known openly. Even in the fence of a Christian chief like Mukwenda, I only know one grown youth who has not been guilty of it, and one girl died there lately from its effects. Important chiefs to whom I have spoken tell me that they never knew such widespread immorality in heathen days, as the punishment was too severe. Now there is practically no punishment, and we have to remember that, broadly speaking, the people are still children in self-control, yet men in evil, with generations of Heathenism behind them. Again, at least six teachers here, of their own account, have spoken most plainly and

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strongly about this very thing in their sermons, and of the widespread indifference towards vital Christianity. Now, it is not to be supposed that they would have done this without grave cause, or if the facts were not as stated."

A third missionary, Mr. T. B. Fletcher, of Kasaka, wrote a year or two later :—

"The attitude of the people to our work is not what it was. The race for wealth grows more keen every day, and with it comes indifference to spiritual things. In the past the people had so little to occupy their time that they spent the greater part of the day in attending Bible-classes. Now their wants are greater, and more time has to be given to work. The Baganda are impulsive and emotional, requiring much further training to develop stamina. After a person has gone through the course for preparation for baptism, which entails regular attendance, he will be conspicuous by his absence from church for a considerable period. . . . The sense of shame for sin committed does not exist. One has only to hear the congratulations given to a man who has paid his fine for adultery and one sees that he is treated as if he had been undergoing a great wrong or injustice.

"The desire to obtain the Word of God is not what it was a few years ago. More than half of our congregations appear in church without a book of any kind, and many appear in class with borrowed



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books, although to procure a New Testament only means working for five days. Yet in the whole of my twelve years out here I have never seen the people so well dressed or so wealthy. Self-denial is practically unknown to the Baganda."

### **The Spread of Mohammedanism.**

There is one important fact which looms large in the eyes of those who look at the prospects of the Mission in the less unevangelized regions of the Protectorate and beyond its borders, and which should act as a spur to the home Church to increase its efforts. It is the spread of Mohammedanism, that great hindrance to the acceptance of Christianity. It has been and is advancing both from the north and from the east. From Upper Egypt the followers of Mohammed are carrying their creed southward. It has already been embraced by many of the Nilotic tribes, and a small mosque has been built at Gondokoro, the most northerly mission-station in the Protectorate. It is from the east, however, that the greatest danger is anticipated. With the railway have come the Swahilis and Arabs, each man among them more or less a missionary of his faith, and all accustomed to

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exercise a dominant influence over East African tribes. These men are in demand in Uganda as interpreters, masons, carpenters, etc., and exercise a great influence on the people, and especially on the young men. They are respected for their ability and greatly looked up to, and their low standard of morality offers a strong inducement to the young and unstable to embrace their faith. This growth of Mohammedanism and Mohammedan influence makes it desirable and even imperative that no time should be lost in proclaiming the Gospel among the people who are yet Heathen, and Bishop Tucker accordingly put forth an appeal in 1906 for twenty-five new men missionaries within the next three years, and for means to maintain them.

### **Continued Extension.**

Happily it is possible to tell of some extension of the work in the countries around Uganda during the period now being reviewed. In Toro, the first to be mentioned in Chapter XIII., no new stations have been opened, but the number of baptized Christians has risen from 1,782 to 2,811; in Usukuma, though still but a little band, the converts are more

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than twice as numerous as four years ago ; in Bunyoro wonderful advance has taken place, and there are now 1,600 baptized Christians where there were 261 at the end of 1902 ; in Ankole the ten converts have become 456 ; while in Busoga the number of Christians has doubled. In these countries there has been no actual extension, but on the slopes of Mount Elgon, where the work is carried on among the Bagishu, a new centre has been occupied, and the firstfruits of the tribe were baptized in 1906. No permanent station has been set on foot in the territory spoken of on page 154 as " Beyond Lake Kioga," but new work has been instituted in the Acholi country, farther to the north, at a place called Patigo.

Its commencement may be traced to an urgent message received about 1903 from Awich, the paramount chief of the country, for a visit from a missionary. In response, Mr. A. B. Lloyd went in August of that year from Bunyoro, where he was then stationed, accompanied by three young Banyoro, who had volunteered for work in the country. Mr. Lloyd's report was so encouraging that it was determined to occupy some village among the Gang, as the people of Acholiland call them-

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selves, and a site for a permanent mission-station at Patigo having been selected, Mr. Lloyd took up his abode there in the spring of 1904.

It was difficult at first to induce the people to pay much attention to the Gospel : a few came daily for instruction, and the services held on Sundays attracted a fair attendance, but the people were busy with their hunting and other occupations, and even those who came to be taught showed but little interest. By degrees, however, the confidence of the people was won, and in 1905 the removal of the Government station from Wadelai to Patigo brought large numbers of chiefs and their retainers within reach of the Mission, and the attendance at the classes and services greatly improved. Moreover, the success of those who had learned to read stimulated others to make the attempt, and by the end of that year the difficulty was not to induce people to come for instruction, but, with the small staff available, to instruct all who came. Two persons were baptized in November, and eight in the following year : three of these, it is interesting to note, were the fruit of the work of one of the Banyoro teachers who accompanied Mr. Lloyd on his first visit

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to the country. Two out-stations are now occupied besides Patigo, and the four Gospels, as well as portions of the Prayer-Book, have been translated into Gang.

The Mission has extended eastward as well as northward. In former days, as one missionary party after another passed through Kavirondo *en route* to Uganda, the needs of that populous country came to be realized, but so great were the opportunities in Uganda itself that no one could be spared for Kavirondo until January, 1905, when the Rev. J. J. Willis occupied Maragole. There are two main divisions of the Kavirondo, as the people inhabiting the country of that name are called. The low-lying ground near Kavirondo Bay is occupied for the most part by a race whose original home was in the Nile Province, and who speak a language similar in construction to that used in Acholiland, while the hill-country to the north is inhabited by Bantu-speaking tribes. Some American missionaries commenced work among the latter in 1903 at Kaimosi, twelve miles from Maragole, and it was eventually determined to remove the C.M.S. station to Maseno, about nine miles west of Maragole, where the Joluwo, as the



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other race term themselves, are found. This was done in January, 1906, and before the end of that year some of the natives had begun to attend the Luganda services which were held, and to avail themselves of the dispensary which had been opened.

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## CHAPTER XV.

### POLITICS, CUSTOMS, AND BELIEFS.

BY THE REV. J. ROSCOE.

**I**N this chapter it will be only possible to give the reader a short account of the old customs and beliefs of the Baganda. It is of the utmost importance that those who go to heathen countries should make a careful study of the beliefs and customs which prevail, because without such a knowledge they cannot fully understand the people or hope to work successfully amongst them.

#### **The old Régime.**

Under the old régime no one except the king possessed any land in his own right ; even chiefs held their districts under the king, and he and his advisers might depose them from the highest posts in a moment, and make them absolute paupers. At his coronation the king was taken to a hill called Budo, upon which now stands the new C.M.S. "King's School"; there he was formally crowned and was said to "eat the country."

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Any prince who could gain a following and force his way to that hill, and be proclaimed king there, stood an excellent chance of gaining the support of the majority of the people. On this account the hill was securely guarded: the reigning prince's mother held some of the ground on its lower slopes, whilst the top was protected by a chief who, in his turn, was guarded by a priest; the hill was thus under the control of three people. No one living on the hill might build a fence round his house, lest he should be able to secrete men and raise a rebellion.

Only a prince of the blood royal could reign. The king and chiefs appointed a chief to have charge of all the princes, and he was responsible to them for their safety. The princes were not allowed to live with any other chief, lest he should be tempted to set up the prince residing with him as a claimant of the throne. In early times the princes lived in various parts of the country, and were allowed a certain amount of freedom, though they were always under the supervision of their guardian chief, but in later days, owing to various rebellions, *Namasole*, i.e. the king's mother, took upon herself to remove the other princes after the

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appointment of a new king. Custom forbade any one of the blood royal to be put to death by ordinary means, so the queen dowager, together with the chiefs, had a strong stockade built and surrounded by a deep dyke. Into this stockade all the princes were brought, and there they were shut up, and starved to death, the place being guarded by a number of men sent by the queen dowager to prevent the princes from escaping and any one outside from supplying them with food. One exception was made. The eldest son of the king, called the "father of the princes," was spared when all the rest were put to death, since according to their custom he never could become king. For several generations it has been the duty of the queen dowager thus to destroy the princes, and ensure the kingdom for her son. Princesses have never reigned in Uganda; there has therefore been no reason for destroying them, but they were forbidden to marry on pain of death.

When once the king was established on his throne he sought to surround himself with chiefs who would carry out his desires and further his interests in every way; for this reason he pensioned off all the old chiefs who

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had been rulers in his predecessor's time and replaced them by his adherents or friends.

### The great Chiefs.

There were twelve powerful chiefs in Uganda. One of these, the prime minister and chief judge, and the most powerful of all the chiefs, was called the Katikiro; another was the Kimbugwe, who was over all the king's fetishes and ranked next to the prime minister; and the remainder governed the large districts into which the country was divided.\*

The king held portions of land in various parts of the country which were ruled by chiefs responsible to him only. They never rendered any allegiance to the chief in whose district they lived, but their work and any tribute they had to pay was delivered through a special steward direct to the king. In like manner the Katikiro and Kimbugwe also had their property in various parts of the country, and their tenants rendered to them alone labour and tribute. Of two other important officials one has already been mentioned, the king's mother (*Namasole*); the other was the *Lubuga*, one of his sisters whom he selected for this office. Both these women had portions of land

\* See also pp. 19 and 20.



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over which they had complete control ; each of them had her chiefs with titles like the king's chiefs ; and each held her own court and receptions just as the king did. They had power of life and death if they chose to exercise it.

### A Feudal System.

The government was a feudal system—the land being rented out by chiefs to serfs and peasants, who in return gave labour, food, and military service. The king, with the leading chiefs, made the laws, but while the chiefs were advisers to the king, he alone could install a chief in his office, or depose him. In each district there were numbers of sub-chiefs of various ranks ; these also were appointed by the king, though in most cases the leading chiefs nominated them, and the king accepted or rejected them as he felt disposed. The sub-chiefs were subject to the chief of the district in the administration of the laws, but no chief of a district could force a sub-chief to build houses or pay taxes to him privately.

One remarkable exception in regard to land tenure needs to be noticed ; it is what is called *butaka* of the clans. The nation was divided into a number of clans, each known by

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its object of veneration (*muziro*). In some clans it was an animal which was the sacred object, in others a bird, or a fish, or a vegetable. The members of a family or clan which held the one "totem" (*muziro*) were regarded as related: the men were all brothers and the women sisters. Each clan had its own burial grounds, and it was incumbent upon the members to see that the dead were brought and interred in one or other of these grounds. The burial grounds were always kept in good order by members of the clan; they were often large tracts of most fertile land, with excellent banana plantations. From these grounds even the king never attempted to expel the clan; he might dismiss one or other of the chiefs, but the clan had the right to nominate a person to succeed the deposed person. The burial grounds never passed out of the possession of the clan, but were freehold property. It is probable that these are the remains of an earlier system of government, when the country was divided up into clans, and each tribe or clan held its own land and was separated from other clans by many rules and customs, all of which were broken down when the country became a monarchy.

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### Cruel Punishment.

Whilst a higher state of civilization existed in Uganda in olden days than in the surrounding provinces, still there was much cruelty and oppression. Life was held at low value. The king upon the slightest provocation put to death any one he wished, and chiefs even of the lower grades might execute slaves or concubines without any fear of punishment. Should a peasant when called before his master disregard the customs of the land, and gaze with too great freedom upon his master's wives, the penalty for such presumption was loss of sight ; for disobedience people had their ears cut off ; for pilfering or other petty offences hands were amputated. Fear reigned ; death was the penalty for trivial offences, and prisons were not required, because it was easier to put the offender to death for his misdeeds than to have the trouble of guarding him. Every chief was a magistrate, and to him the people of his territory went for trial, but the people were able to appeal from one chief to another, and from court to court, until they reached the Katikiro and eventually the king. Even in the most petty case of theft or dispute

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between two peasants appeals could be made until the final court was reached. Should the litigants still remain dissatisfied, there was the trial by ordeal, usually a poison potion, to end the case ; this invariably ended the life of one if not of both the disputants.

The chiefs had to build their principal residences where the king lived, though each chief also had his country residence in the district over which he ruled. From the capital to the country residence of the leading chiefs broad roads were made, and all the rivers and swamps were bridged, so that it was possible to travel along these roads for miles on a comfortable track four yards wide. Also in the country were cross paths from each chief's residence to those of the sub-chiefs, all kept fairly free from grass and undergrowth. The upkeep of these roads fell to the peasants, so that what with the incessant building for chiefs, and constant warfare the men had plenty of occupation. They seldom worked in the gardens or fields : that has ever been the women's duty. The perishable nature of the buildings demanded continual repairs, and the rapid growth of the vegetation constantly called for clearing of roads. In the work on the roads the women

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took their places side by side with the men, but in building they only assisted to gather the grass for the thatch. The houses or huts were built of reeds, with poles to support the conical thatched roofs. The buildings were in most cases well constructed, but owing to their perishable materials they needed to be frequently rebuilt. Under favourable circumstances they might last five or perhaps six years, then the poles either rotted off or were eaten by insects, and the hut collapsed ; fires also constantly cleared off a whole set of huts. The chiefs built clusters of huts inside a strongly fenced enclosure, and the reed fences of these had to be kept up and repaired. A peasant who was ordered to do work for his chief had to pay the man placed over the work a tax in cowrie shells, food, and beer before he could begin his job ; and if he delayed beyond a certain time to do this he was fined for not working. Sometimes these fines necessitated putting his wife or some of his children into pledge until he could collect the sum from various members of his clan, who would each contribute towards his needs, and so help him out of the difficulty.

There was, too, the cultivation of the fig



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tree, from which are made the bark cloths, the national dress of Uganda.

### **Social Life.**

The Baganda prefer to live in communities ; that is, they do not like to live entirely isolated. Chiefs and the more prosperous people had numbers of houses inside fences ; being polygamists they had many wives and concubines living in the large enclosures. No woman, however, who had been taken to wife was expected to live with other wives in her hut ; each wife was provided with her own hut, and as a rule she was given one or more maids to assist her in her work. The women's quarters were always separated from those of the men, and guarded, so that no man could enter their premises without permission. The retainers and slaves of a chief also had their quarters inside the enclosure ; a chief might have as many as a thousand people to provide for daily, or on the other hand there might be only forty or fifty people in a small enclosure.

In the country districts peasants lived in their banana plantations, but none was ever far from his next neighbour. Chiefs always had large cultivated plots of land attached to their

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enclosures. This was the case even in the capital, as it was impossible to depend upon the food supply from the country. The peasants and retainers of chiefs might be seen each morning and evening carrying heavy bundles of various kinds of food, plantains, potatoes, and beer to their chiefs from the country. The women had entire control over the plantations and general cultivation. It was looked upon as the women's *right* to attend to the gardens; indeed, they were their marriage portion, and no woman cared to marry a man who could not give her a garden and a house. One woman with ordinary care could, with comparative ease, support six or seven men from her garden.

### Marriage.

The clan system was the greatest safeguard against consanguinity in marriage, because no man might marry a person of the clans to which his father or mother belonged. The king, however, might, and in the past often did, take one or more of his own sisters to wife, but for any one else to marry his sister was a crime punishable by death. Three wives were the usual number for a man to marry in

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earlier times, though later on chiefs, and those who could afford to do so, took many more. A man wishing to marry sought a young woman, and, after making inquiries as to her abilities in gardening and cooking, he would make overtures to the relatives. If they were pleased with him he was allowed to bring a large gourd of beer, and the father of the girl and her relatives were called to accept and drink it. Her consent, however, had to be obtained : if she gave it the relatives drank the beer and the girl was betrothed. The man was then told how many goats, etc., he must bring before he could claim his bride. This accepting and drinking the beer was the one and only legal ceremony in marriage. In some cases the woman had little voice in the matter ; she was bought or given to a man, or might be captured in war. The king had most of his wives given to him by members of clans who were anxious to have a prince connected with them. Chiefs, too, had presents of women made to them by their retainers, and also captured them when on punitive expeditions. In some cases the king gave wives to his favourites, the women having no choice in the matter ; and chiefs gave their retainers wives, and dying left

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women to their heirs. Only women whose clans watched over their interests were able to assert their rights and have any justice done them in marriage: others were treated as slaves and were used cruelly without any chance of ever receiving help, freedom, or justice.

Husbands, and masters too, frequently treated their women as slaves. A wife might be ill-used for the most trivial offence; cases are known where men have killed their wives for the offence of sending to table food which was slightly burnt. Women were never allowed to walk about unless accompanied by a guard; should a woman attempt to go without an escort she might be bound to the post of her hut and flogged in the most cruel fashion. Love under such circumstances could not be expected.

### **Treatment of Children.**

There was no real love even between children and parents, for the custom of sending children away from their mothers when the child was weaned removed the chance of a mother becoming devoted to her children and watching over them. The children were taken to the father's clan and adopted by them, and

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rarely returned to their mother. Children were always welcomed by parents ; the more children a man had, the better he liked his wife. A woman who had no children was neglected and despised. She was supposed to have a detrimental effect on the food production of the garden, as if she could not have children they considered she would have a bad influence on the fruits of the earth. A man cared little which wife had children so that he was not childless, and it made no difference to the child's future position whether the mother was free or a bondwoman. If only the child was proved to be his, and acknowledged as his child by the clan, it took its place amongst the other children as a full member of the clan. The death rate amongst infants was always high ; but when all the circumstances are taken into consideration, the marvel is it was not higher. There was no sanitary system, no idea of caring for the children or looking after them, or feeding them suitably. When a child was ill or was delicate it was sure to be wrongly treated. The dread of magic made the Baganda come to the most inconsistent conclusions as to the cause of illness, etc. A woman was in danger of rough treat-



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ment at the hands of the husband's clan if the child fell ill and the cause of it was traceable to her negligence or carelessness in following the taboo customs of food before the child's birth. Each woman about to become a mother had a list of forbidden foods given her by the priests and old people : if she partook of any of these and the child was delicate or died, she ran the risk of being accused of infanticide. No woman was allowed to eat any part of a sheep or a fowl or an egg.

In sickness a certain amount of consideration was shown the sufferer, and after death the most elaborate ceremonies were carried out to do honour to the ghost. People, especially members of the clan, gathered around the sick person, and showed their sympathy in many ways.

### Religion.

The Baganda have always been a religious people. There has never been anything that might be called an idol in the country. The nearest approach to images are their fetishes, which, whilst they take the place of idols, are not such and would never be confounded with idols by any one who has seen them. In the religious system of the Baganda

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there were first the national deities, secondly clan deities, thirdly ghosts of kings, fourthly ghosts of commoners, fifthly fetishes (*mayembe*), and sixthly amulets (*nsiriba*).

The national deities were many. The principal were the god of plenty, who ruled the Lake; the god of war; the god of plague; and the god of rain and sunshine. These deities had each his own temple, and priests or priestesses who ministered to him, and carried out the instructions supposed to be delivered to them by the god. Each god had his medium through whom he spoke and made known his desires. No worship, as we regard it, was offered to these gods, because the people never sought their aid except there was special reason for so doing: no one ever thought of taking an offering to a god when everything was going on well; it was only when things went wrong that the Baganda remembered their gods.

### Human Sacrifices.

When any national calamity, such as plague or sickness, came upon the land, the king, through the medium of the priests, inquired the cause from one or other of the gods. In many cases an offering of cattle or slaves was de-

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manded by the god; or, if the evil arose from the malignity of a neighbouring tribe, a human sacrifice was necessary. The scapegoat (*kyonzire*) was a favourite way of transferring sickness either from the king or from the individual to some one else. A human sacrifice was always demanded to make an atonement for the king or nation, with the addition of a cow, a goat, a dog, and a fowl; to these the priest transferred the calamity which had befallen the nation or threatened the individual. These offerings were taken to some deserted part of the enemy's country and mutilated, in order to prevent them from walking or crawling back into Uganda. The disease or other evil was thus transferred into the enemy's country and left there. After each punitive expedition an offering of the kind mentioned was made to avoid evil which might be attached to the army, or to the captives or spoil.

The deities frequently required that large numbers of people should be caught and taken to certain places called *matambiro*, where they were put to death. There were some four or five of these places in different parts of the country; the deities indicated which place

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was to be used for the sacrifices. The people were caught by the king's orders in the roads leading to the capital, according to the instructions given by the priests. Often there were four hundred, and rarely less than two hundred, people caught at a time. Secret police were sent into hiding to capture them as they passed along the roads and take them bound to the royal enclosure, where they were detained until the number was completed: they were then led away to their death. They were frequently mutilated before being killed; this was to a Muganda a horrible idea, because he believed his ghost would also be crippled. Then, too, the bodies were not buried, which also deprived the ghost of its happiness in the other world. To prevent the ghosts from returning to haunt the king or priests, the victims had to drink special beer, which gave the king power over their ghosts.

### **The Worship of Ghosts.**

The ghosts of the kings were regarded as gods. They dwelt in large huts built for them, and had priests to wait upon them; one priest was the medium through whom the departed king made known his wishes to the living.

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Each king during his life built a large hut, where his spirit took up its abode after certain ceremonies had been performed. The ghost always attached itself to the lower jawbone, which was removed from the corpse and purified, then decorated and put into a wooden vessel, which was taken into the hut; the hut then became a temple. When the king died it was necessary to put a number of people to death to be his attendants in the spirit world; three or four chiefs, three of his wives, and some two thousand slaves and peasants were killed. The new king had to find a fresh site for his capital, because the ghost of the late king required the old site. Numbers of the widows were required to keep up the grounds and gardens about the tombs of these kings; when one of them died the clan had to find another woman to take her place, and the tombs have thus been kept up from generation to generation. The people often used to go to these tombs to inquire into the future, and the king always sent to the priest of the late king's tomb to find out what he thought of any trouble supposed to be coming upon the country. The departed kings held frequent receptions, when the people came together and sought to take



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counsel with the ghosts through the medium of the priests.

Ghosts of the common people were thought to be able to assist, or to work harm upon the clan to which they belonged, and therefore had to be appeased with offerings of goats, fowls, food, beer, and also clothes. For this purpose small huts were built in the vicinity of the graves. These huts (*masabo*) had to be kept in order by the relatives, and from time to time various members of the clan were directed by the clan priests to go and offer food, etc., to the ghosts, when sickness or other evils made their appearance in the clan. The priests had various methods of discovering what was required, and which of the ghosts it was who demanded the offering.

### Fetishes.

Fetishes also were objects of veneration. They were made of clay, or wood, in different shapes, but more frequently they were buffalo horns, cow horns, or antelope horns. These horns were filled with herbs and other things by the priests, and were thought to contain the blessing of the deity whose priest manufactured them. Some of them had a small hole about

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half an inch in diameter and one inch deep in the stopped end, into which medicine was poured by the order of the priest when any one was ill ; the patient might have to drink the medicine or apply it locally, according to the instructions given. People liked to have these fetishes in their houses, for then they felt they could make offerings and intercession through them to the deity they represented whenever they desired, and obtain assistance at a moment's notice. There was a sacred place on one side of the hut where the fetishes were placed upon a kind of shelf, beneath which the inmates deposited their offerings. To carry certain of the fetishes into war secreted in the shield was supposed to keep a man from being killed, and also to enable him to kill others in battle. Then, too, in hunting some of the fetishes were of untold value in enabling the huntsman to track the game and with sure aim to bring it down, always escaping harm however furious the animal.

Amulets were innumerable and of many shapes and materials, and every one, from the youngest to the oldest, had to use them. They were intended to keep off diseases and all kinds of evil, and to protect from wild beasts and

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magic. The priests made them, and gave them the necessary blessing. There were bits of wood and iron, claws of animals, beads, cowrie shells, seeds of trees, leather bags containing herbs, etc., and a vast variety of other things. They were worn in the hair, round the neck, wrists, waist, and legs ; each one had its own particular use. To the native, with his ideas of magic and the terrible danger to which he was ever exposed from those who had a grudge against him, the amulets were of the utmost value, giving him confidence to move about in the midst of danger. The magician could gain power over a person by obtaining even a shred of his garment, nail parings, a bit of hair, or even a bit of clay rubbed from the feet, in fact anything which had been in contact with the person. With any of these things it was possible, according to their ideas, to work magic and cause disease or death ; hence the necessity to be both watchful in their habits and also to be as far as possible protected against any one who wished them harm.

# A Bibliography of Uganda.

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Four Gospels and Acts. *B. & B.F.S.*

Hymn-Book. [*In the Press.*]

Lunyoro Grammar. Maddox. 1902. *S.P.C.K.*

Prayer-Book. Portions. 1902. *S.P.C.K.*

### V. BLUE BOOKS AND PARLIAMENTARY PAPERS.

No. 2. 1892. Papers respecting the Proposed Railway from Mombasa to Lake Victoria.

No. 4. 1892. Papers relating to the Mombasa Railway Survey and Uganda.

No. 8. 1892. Papers relating to Uganda.

Nos. 1, 2, 3, 8. 1893. Further papers relating to Uganda.

1893. Report on the Railway Survey.

No. 2. 1894. Reports by Sir Gerald Portal.

No. 3. 1894. Map to illustrate above Reports.

No. 7. 1895. Papers relating to Uganda.

## A Bibliography of Uganda.

- No. 8. 1895. Report on the Question of Railway Communication with Uganda.  
1896. Memorandum relating to the Uganda Railway Bill.  
No. 1. 1896. Report of Operations against the King of Unyoro.  
No. 4. 1897. Report on the Progress of the Uganda Railway.  
Nos. 2, 7. 1898. Papers relating to Events in the Uganda Protectorate.  
No. 8. 1898. Report on the Progress of the Railway.  
No. 10. 1898. Report on the Soudanese Mutiny.  
Nos. 1, 4. 1899. Papers relating to Events in Uganda (and Macdonald's Expedition. No. 4).  
No. 5. 1899. Sir G. Molesworth's Report on the Uganda Railway.  
No. 6. 1899. Report by the Uganda Railway Committee.  
No. 9. 1899. Macdonald's Report on the Expedition from the Uganda Protectorate.  
No. 4. 1900. Memorandum relating to the Uganda Railway.  
No. 6. 1900. Sir H. H. Johnston's Preliminary Report on Uganda.  
No. 7. 1900. Report by the Uganda Railway Committee.  
No. 8. 1900. Maps to illustrate Sir H. H. Johnston's Report.  
No. 2. 1901. Despatch from H.M. Commissioner *re* Travellers in Uganda.  
No. 6. 1901. Correspondence respecting the Uganda Railway.  
No. 7. 1901. Sir H. H. Johnston's Report on the Uganda Protectorate.  
No. 8. 1901. Report of the Uganda Railway.  
No. 2. 1902. Instructions to Col. Sadler on Appointment as H.M. Commissioner of Uganda.  
No. 12. 1903. Mombasa Victoria Railway.  
No. 15. 1903. General Report on the Uganda Protectorate.

## Chronology of Uganda

- No. 11. 1904. Final Report of the Uganda Railway Committee.  
No. 12. 1904. General Report on the Uganda Protectorate.  
1906. General Report on the Uganda Protectorate.

### APPENDIX B.

#### CHRONOLOGY OF UGANDA AND THE UGANDA MISSION.

[The figures in parenthesis refer to the page on which reference to the event will be found.]

1843. Krapf at Takaungu on Coast hears rumours of a great lake in Unyamwezi.  
1844. January. Krapf landed at Mombasa.  
1846. Mission started at Rabai, Mombasa (2).  
1848. Rebmann discovered Kilima Njaro (2).  
1855. Rebmann and Erhardt compiled and sent home the map of a vast inland sea (2).  
1856. Map exhibited by Royal Geographical Society (3).  
1857. Burton and Speke sent out to Africa *via* Zanzibar (3).  
1858. Speke discovered the Victoria Nyanza (3).  
1861. Speke visited Uganda and Karagwe. Baker discovered the Albert Lake (3, 4).  
1871. Stanley met Livingstone at Ujiji.  
1873. Livingstone died. Line of steamers established between Aden and Zanzibar.  
1874. C.M.S. established freed slave settlement at Frere Town, Mombasa.  
1875. Stanley explored Victoria Nyanza, and visited King M'tesa in Uganda. Also discovered the Albert Edward Lake (4).  
Nov. 15. Stanley's letter appeared in *Daily Telegraph* challenging England to send missionaries to Uganda (4).  
Nov. 18. £5,000 offered to C.M.S. for a Mission to the Lake (5).



## and the Uganda Mission.

1875. Nov. 23. C.M.S. Committee undertook Uganda Mission (5).
1876. March 11. Lieut. Shergold Smith sailed for Uganda (7).  
 May. Rev. C. T. Wilson, O'Neill, Mackay and others sailed (7).  
 July 14. First start from coast (8).  
 Aug. 5. Robertson died (8).
1877. Jan. 29. Missionaries arrived at Kagei, south of Lake, where Dr. Smith died (12).  
 June 30. Two first C.M.S. missionaries, Lieut. Smith and Rev. C. T. Wilson, arrived at M'tesa's capital, then Rubaga (13).  
 Dec. 13. Lieut. Smith and Mr. O'Neill killed on island of Ukerewe (22).  
 Wilson left alone in Uganda (23).
1878. Nov. 6. Mackay reached Uganda (23).  
 Reinforcements of missionaries sent *via* the Nile and Khartoum, with General Gordon's assistance (23).
1879. Feb. 16. C.M.S. missionaries Pearson, Litchfield, and Felkin arrived at M'tesa's capital (23).  
 Feb. 23. Roman Catholic missionaries arrived in Uganda (23).
1879. May. Wilson and Felkin went home with Baganda envoys *via* the Nile (24).
1880. Envoys returned under care of O'Flaherty.
1881. O'Flaherty and Mackay alone in Uganda from March, 1881, to May, 1883.
1882. March 18. Five first converts baptized in Uganda (28).  
 Henry Wright Duta baptized at Zanzibar (28).  
 May 17. Hannington, Ashe, and Cyril Gordon left England (25).
1883. Hannington reached Lake and invalided home (25). Ashe arrived at Uganda, Gordon stayed at Msalala.  
 Oct. 28. Twenty-one Baganda converts received the Lord's Supper (28).

## Chronology of Uganda

- 1883-4. Thomson went through Masai Land, and opened the northern route to Uganda (35).
1884. June 24. Hannington consecrated first Bishop of E. E. Africa (34).  
Oct. 10. M'tesa died and Mwanga succeeded him and built his capital at Mengo (30).  
Eighty-eight baptisms to this date (31).  
German East Africa Company founded.
1885. Delimitation Treaty signed, British and German, at Zanzibar.  
January. Three Christian boys put to death in Uganda (31, 32).  
Church Council appointed (32).  
May Baptisms to this date, 108.  
July 22. Bishop Hannington started from coast for Uganda (35).  
Oct. 31. Bishop Hannington murdered at Luba's, Busoga (36, 38).
1886. Great persecution in Uganda. At least 60 Christians put to death (42).  
August. Ashe left Uganda. Mackay alone (46, 47).  
Oct. 18. Bishop Parker consecrated. Arrived at Mombasa (49).
1887. July 21. Mackay compelled by Arabs to leave Uganda. Retired to Usambiro (48).  
August. Cyril Gordon reached Uganda (48).  
Treaty of concession in favour of East African Association signed at Zanzibar.
1888. March 26. Bishop Parker died at Usambiro (50).  
Nassa Mission founded (138).  
April 17. R. H. Walker reached Uganda (48).  
Aug. 1. Revolution. Mwanga fled. Kiwewa made king (52).  
September. Imperial British East Africa Company founded (58).  
Oct. 12. Second Revolution. All native Christians fled to Ankole (53).  
Oct. 19. Missionaries, English and R.C., expelled (54).

## and the Uganda Mission.

1888. October. Third Revolution. Kalema (Mohammedan) placed on throne (56).
1889. July. Stanley met Christian exiles from Uganda and Zakaria (Regent) in Ankole (56).  
 Aug. 28. Stanley and Emin Pasha arrived at Usambiro (56).  
 Gordon and Walker joined Mwanga and Christians at Sese (57).  
 October. Mwanga restored to the throne (57).
1890. Feb. 8. Mackay died at Usambiro (59).  
 February. Dr. Peters (German) reached Uganda (59).  
 First Christian Church built at Mengo (67).  
 April 25. Bishop Tucker consecrated (65).  
 May. Jackson and Gedge (I.B.E.A. Company) arrived Uganda (58).  
 July 1. Treaty of Berlin signed. Spheres of influence settled (59).  
 Treaty concluded with Uganda by I.B.E.A. Company (58).  
 Dec. 27. Bishop Tucker, with Pilkington, Baskerville, and F. C. Smith arrived in Uganda (67).
1891. Jan. 18. First ordination and confirmation services. Seventy candidates confirmed (69).  
 Jan. 20. Six native lay readers set apart (69).  
 Jan. 21. Bishop Tucker left Uganda (69).  
 January. First station in Busoga occupied.  
 March. About 2,000 adherents, 200 baptized Christians, and 60 communicants in Uganda.  
 September. I.B.E.A. Company proposed to withdraw from Uganda (75).  
 Oct. 30. Appeal at Gleaners' Union Anniversary at Exeter Hall on behalf of Uganda. £16,000 raised to help Company to remain (76).  
 November. Company countermanded instructions to retire from Uganda (77).
1892. Jan. 24. Civil War in Mengo. Flight of Mwanga and French party (77).

## Chronology of Uganda

1892. March 4. Parliament voted £20,000 towards survey for railway from coast to Victoria Syanza.
- March 30. Mwanga returned to capital (78).  
Treaty between Mwanga and Captain Lugard.
- May. British Government informed by I.B.E.A. Company of decision to retire from Uganda at end of 1892.
- July 31. Great new church on Namirembe Hill opened (80).
- September 23. C.M.S. Deputation on Uganda affairs received by Lord Rosebery,
- Sept. 30. Government decided to assist Company to prolong occupation of Uganda till March, 1893.
1892. Nov. 23. Government announced that a Commissioner was to be sent to Uganda.
- Dec. 10. Bishop Tucker discovered the remains of Bishop Hannington at Mumia's, and brought them to Mengo for interment.
- Dec. 23. Bishop Tucker arrived at Mengo for second time, with six missionaries (84).
1893. February. Kyagwe occupied.
- March 17. Sir Gerald Portal, British Commissioner, arrived at Mengo (84).
- March 21. Mika Sematimba, with Rev. R. H. Walker, had an interview with C.M.S. Committee (85).
- April 1. Union Jack hoisted at Kampala, in lieu of Company's flag (84).
- April. Forty Protestant chiefs signed declaration in favour of abolition of slavery (84).
- Singo occupied (88).
- May 28. Six Baganda ordained deacons, ten set apart as lay readers (85).
- June 2. Bishop Tucker left Mengo.
- June 17. First Soudanese mutiny quelled by Capt. Macdonald.

## and the Uganda Mission.

1893. June 18. Mohammedans defeated and driven off by Protestants who *inter alia* saved the Roman Catholic station.  
December. The great Revival in Uganda (87).
1894. Feb. Kavirondo Mission started.  
April 12. British Government announced in Parliament assumption of Protectorate over Uganda.  
July 14. Four missionaries sail for Uganda *via* the Cape.  
Aug. 27. British Protectorate proclaimed at Mengo.  
Oct. 11. The Cathedral on Namirembe Hill fell down (90).
1895. April. Sir Edward Grey announced in Parliament that Uganda Railway would be constructed, and districts between Uganda and Coast be made a Protectorate.  
May 18. First party of women missionaries for Uganda sailed (92).  
July. New Cathedral completed.  
Oct. 4. Bishop Tucker arrived in Uganda for third time with ten new missionaries, of whom five were ladies (93).  
Division of diocese proposed.  
Two thousand and fifty-two confirmees.  
Execution of Mr. C. Stokes, ex-missionary and caravan leader to Uganda missionaries, by Belgian officer on the Congo.  
Koki occupied.  
Uganda Railway begun.
1896. March 15. King of Toro baptized (129).  
May. The *Ruwenzori* steamer, subscribed for through Mr. H. M. Stanley and the *Record* newspaper, launched on Lake.  
May 31. (Trinity Sunday.) Three Baganda ordained priests, five deacons, twenty-two licensed as lay readers.  
June 4. Bishop Tucker left Uganda.



## Chronology of Uganda

1896. Aug. 8. Chwa born and committed to Katikiro to bring up (97). (Subsequently christened Daudi.)  
November. The Uganda Bible completed and printed (94).
1897. Jan. 31. Daudi Chwa christened.  
Feb. 15. Large party of missionaries arrived, having crossed the lake in S.S. *Ruwenzori*.  
Feb. 18. The Rev. G. K. Baskerville and Dr. A. R. Cook arrived, having walked round the end of the Lake.  
April 24. Rev. J. S. Callis died in Toro (132).  
June. C.M.S. hospital opened in Mengo (117).  
July 6. Mwanga fled from Mengo, and revolted against the English (96).  
July 28. Mwanga's army defeated by Major Ternan (97).  
Aug. 14. Daudi Chwa placed on the throne (98).  
Sept. 23. Soudanese troops desert Major Macdonald's expedition. Commencement of mutiny (99).  
Fort at Luba's occupied by mutineers (100).  
Oct. 18. Women missionaries recalled to Mengo (100).  
Dec. 11. Pilkington killed at Luba's, Busoga (102).
1898. March 9. Rev. E. H. Hubbard died at Mengo (138).  
March 18. Pilkington's body re-interred at Mengo (103).  
May 18. Bishop Tucker arrived at Mengo.  
A. B. Lloyd's journey from Toro to the mouth of the Congo (135).
1899. The education of children, separately from adults, began this year in Uganda (107).  
Jan. 29. Four Baganda ordained to priesthood, and five to diaconate.  
Feb. 27. Yosiya, the boy King of Bunyoro, baptized (147).  
April. Mwanga and Kabarega captured by Lieut.-Col. Evatt in Bukedi (104, 105).

## and the Uganda Mission.

1899. Human sacrifice abolished in Bunyoro.  
 Nov. 14—January, 1900. Bishop Tucker visited  
 Budu, Koki, Ankole, and Toro (136, 167).  
 December. Teachers planted in Ankole (168, 169).
1900. Industrial Mission commenced (110).  
 March. New Treaty concluded between Sir. H. H.  
 Johnston and Chiefs.  
 May. New mission-hospital opened (118).  
 June 10. Three Baganda ordained to diaconate,  
 and two to priesthood.  
 Aug. 15. The Rev. Martin J. Hall drowned in  
 Lake Victoria (139).  
 Punitive expeditions against the Wanandi.  
 Dec. 18. Large party of recruits reach Mengo.  
 Dec. 21. Apolo Kivebulaya ordained deacon in  
 Toro (135).
1901. Jan. 25. Two Baganda ordained deacons, and six  
 priests.  
 First temperance legislation by the Chiefs.  
 May 27. Great reed Cathedral on Namirembe  
 Hill dismantled (110).  
 June 18. Foundation-stone of new brick cathed-  
 ral laid (112).  
 Oct. 13. First Pygmy convert baptized at Kaba-  
 role (136).  
 Dec. 20. Construction line of Uganda Railway  
 first reached shore of Lake.
1902. June 17. The Katikiro, being on a visit to  
 England, had an interview with the C.M.S.  
 Committee (116).  
 June 26. New Cathedral at Mengo used for first  
 time (113).  
 Nov. 29. Mission-hospital burnt down (121).  
 Dec. 1. Bp. Tucker arrived in Mengo for the  
 fifth time.  
 Dec. 2. King and Katikiro of Ankole baptized (171).
1903. Uganda Railway completed to Lake (124).  
 Jan. 11. Mr. H. H. Farthing died in Bunyoro (154).  
 Jan. 30. Mrs. Bond died in Mengo (121).

## Chronology of Uganda.

1903. Feb. 12. The steamer *Winifred* launched on Lake.  
Feb. 18. Mr. A. W. Kemp died at Nassa.  
May 8. Ex-king Mwanga died in the Seychelles (105).  
June 7. Ordination of five Baganda deacons at Mengo.  
Dec. Uganda Co., Ltd., formed (114).
1904. May 10. Sir Henry M. Stanley died.  
June 12. Patigo in Acholiland occupied (190).  
June 21. Mengo Cathedral consecrated.  
Nov. 28. New C.M.S. hospital at Mengo opened (183).
1905. Jan. 18. Girls' High School opened at Gayaza (182).  
Jan. 28. Mengo Boys' High School opened (180).  
Feb. Maragole in Kavirondo country occupied (192).  
March 19. Rev. Nua Kikwabanga died of sleeping-sickness.  
March 26. Baptism of Namukade, one of M'tesa's envoys to England in 1881.  
May 22. Recovery of remains of first three Baganda martyrs.  
May 24. Apolo Kagwa appointed a K.C.M.G (175).  
Nov. 26. First baptisms in Acholiland (191).
1906. Feb. Baganda teachers occupy Gondokoro.  
March 4-11. Special mission services at Mengo.  
March 29. King's School, Budo, opened (182).  
April 15. Luba's son baptized by the Rev. J. E. M. Hannington (182).  
July 17. Death of Luba, Bishop Hannington's murderer.  
Oct. 30. Miss H. F. Holdgate died at Iganga.  
Dec. 25. First Bagishu converts baptized (190).
1907. July and Aug. Bishop Tucker in the Western Province; 1,200 confirmed.  
Aug. 4. Ordination of first two Batoro deacons.

# Missionaries to Uganda.

## APPENDIX C.

### MISSIONARIES TO UGANDA.

[NOTE—The following is a list of all C.M.S. missionaries who have laboured, or are labouring at the present time, in the Uganda Mission. Several of those named laboured also in other C.M.S. Missions, but *only the years of their service in Uganda are here specified*. Where a name occurs without "Rev." preceding the initials, the missionary was a layman.

*Abbreviations.*—The University or College of the missionary is indicated thus :—Oxford, "Oxf."; Cambridge, "Camb."; Dublin, "Dub."; Durham, "Dur."; London, "Lond."; London College of Divinity, "Lond. Coll. Div."; Church Missionary College, Islington, "Isl."; in the case of ladies trained at "The Willows," Stoke Newington, "The Olives," South Hampstead, or the Society's, Highbury Training Home, the words "Willows," "Olives," or "Highbury" occur after their names; died, "d."]

#### I.—MALE MISSIONARIES—CLERICAL AND LAY.

- 1876. Smith, G. S. Lond. Coll. Div. 1876; killed, 1877.  
Robertson, W. M. 1876.  
O'Neill, T. 1876; killed, 1877.  
Mackay, A. M. Edin. 1876–90; d. 1890.  
Robertson, J. 1876; d. 1876.  
Smith, J., M.B., C.M. Edin. 1876–7; d. 1877.  
Wilson, Rev. C. T., M.A. Oxf. 1876–80.
- 1877. Tytherleigh, W. C. 1877–8; d. 1878.  
Sneath, G. E. 1877–9.
- 1878. Penrose, W. S. 1878; killed, 1878.  
Stokes, C. 1878–85.  
Litchfield, Rev. G. Isl. B.A. Dub. 1878–81.  
Pearson, C. W. Isl. 1878–82.  
Felkin, R. W. Medical. 1878–81.  
Hall, Rev. J. W. Isl. B.A. Dur. 1878.
- 1880. O'Flaherty, Rev. P. St. Aidan's. 1880–6; d. 1886.  
Biddlecombe, A. J. 1880–1.
- 1882. Hannington, Rt. Rev. J., M.A. Oxf. 1882–5; killed, 1885.  
Ashe, Rev. R. P., M.A. Camb. 1882–8 and 1891–3.  
Gordon, Rev. E. C. Isl. 1882–1905.  
Wise, C. 1882–7.
- 1884. Jeanes, H. W. Isl. 1884–6.  
Roscoe, Rev. J. Isl. From 1884.
- 1886. Parker, Rt. Rev. H. P., M.A. Camb. 1886–8; d. 1888.
- 1887. Hooper, Rev. D. A. L., B.A. Camb. 1887–8.  
Deekes, D. 1887–91.  
Walker, Ven. R. H., M.A. Camb. From 1887; Archdn. of Uganda, 1892.



## Missionaries to Uganda.

1890. Baskerville, Rev. G. K., M.A. Camb. From 1890.  
Pilkington, G. L., B.A. Camb. 1890-7; killed, 1897.  
Tucker, Rt. Rev. A. R., D.D. Oxf. and Dur. Bp. in E. Eq.  
Africa, 1890-9; of Uganda, from 1899.  
Dermott, Rev. J. V. Isl. 1890-2; *d.* 1892.  
Dunn, Rev. J. W. Isl. 1890; *d.* 1890.  
Hill, Rev. J. W. H., B.A. Camb. 1890; *d.* 1890.  
Smith, F. C. Isl. 1890-2.  
Greaves, Rev. G. H. V., B.A. Camb. 1890-1; *d.* 1891.  
Hunt, H. J. 1890; *d.* 1890.
1891. Collins, W. 1891-2.  
Hubbard, Rev. E. H. Isl. 1891-8; *d.* 1898.  
Wright, G.R.M., M.R.C.S. Eng., L.R.C.P. Lond. Isl.  
1891-3.  
Crabtree, Rev. W. A., B.A. Camb. Isl. 1891-1905.  
Günther, C. A., Lond. Coll. Div. 1891-4.
1892. Fisher, Rev. A. B. Isl. From 1892.  
Leakey, Rev. R. H., B.A. Camb. From 1892.  
Nickisson, J. P. Isl. 1892-6; *d.* 1896.  
Millar, Rev. E., M.A. Camb. From 1892.
1893. Rowling, Rev. F. Isl. From 1893.  
Fletcher, T. B. Isl. From 1893.  
Sugden, Rev. H. R., M.A. Oxf. 1893-8.
1894. Lewin, H. B. Isl. From 1894.  
Lloyd, A. B. Isl. From 1894.  
Pike, Rev. A. J., B.A. Camb. 1894-8.  
Blackledge, Rev. G. R. Isl. From 1894.
1895. Buckley, Rev. T. R., B.A., LL.B., Royal Univ., Ireland.  
From 1895.  
Hall, Rev. M. J., B.A. Camb. 1895-1900; *d.* 1900.  
Purvis, Rev. J. B. Isl. and Dur. 1895-9; 1903-7.  
Wilson, Rev. A. Isl. From 1895.  
Wright, Rev. F. H. Isl. From 1895.
1896. Callis, Rev. J. S., B.A. Camb. 1896-7; *d.* 1897.  
Clayton, Rev. H., M.A. Camb. From 1896.  
Cook, A. R., B.A. Camb., M.D., B.Sc. Lond. From 1896.  
Tegart, Rev. H. W. Isl. From 1896.  
Weatherhead, Rev. H. W., B.A. Camb. Isl. From 1896.  
Whitehouse, A. Isl. 1896-1900.  
Wigram, Rev. B. E., M.A. Camb. 1896-8.
1897. Force-Jones, R. Isl. 1897-1901.  
Hattersley, C. W. From 1897.  
Borup, K. E., Montreal Theo. Coll. 1897-1905.  
Ecob, Rev. C. H. T. Isl. 1897-1906.  
Maddox, H. E. Isl. From 1897.



## Missionaries to Uganda.

1898. Skeens, Rev. S. R. Isl. From 1898.  
 1899. Casson, Rev. G. H. Isl. From 1899.  
     Cook, J. H., M.B., M.S., Lond., F.R.C.S. From 1899.  
     Farthing, H. H. Isl. 1899-1903; *d.* 1903.  
     Innes, W. G. S. From 1899.  
     Purser, Rev. J. W. Isl. 1899-1905.  
 1900. Savile, H. O. Isl. 1900-7.  
     Davies, E. C. Isl. 1900-6; *d.* 1906.  
     Kemp, A. W. Isl. 1900-3; *d.* 1903.  
     Phillips, C. J. From 1900.  
     Weatherhead, Rev. H. T. C., B.A. Camb. Isl. From 1900.  
     Willis, Rev. J. J., M.A. Camb. From 1900.  
     Fraser, A.G., B.A. Oxf. 1900-4.  
 1901. Chadwick, Rev. W., B.A. Dub. From 1901.  
     Kitching, Rev. A. L., M.A. Camb. From 1901.  
     O'Connor, Rev. D. A., B.A. Dub. 1901-4.  
     Johnson, Rev. T. B., M.A. Camb. From 1901.  
     Dillistone, H. G. 1901-7.  
     Bond, A., B.A., M.D., B.Ch., B.A.O. Dub. From 1901.  
 1902. Daniell, Rev. E. S. Isl. From 1902.  
     Owrid, T. Isl. From 1902.  
 1903. Ladbury, Rev. H. B., M.A. Camb. From 1903.  
     Hannington, Rev. J. E. M., M.A. Camb. From 1903.  
     Mathers, H. Isl. From 1903.  
 1904. Owen, Rev. W. E. Isl. From 1904.  
     Gill, Rev. W. B. Isl. From 1904.  
     Herbert, J. S. Isl. From 1904.  
     Pleydell, Rev. A. E. Isl. From 1904.  
 1905. Brewer, Rev. H. A., B.A. Camb. From 1905.  
     Wright, Rev. H. T. Isl. From 1905.  
     Holden, W. Isl. From 1905.  
     Gerber, M. Isl. From 1905.  
 1906. Leech, Rev. A. J. Isl. From 1906.  
     Burden, Rev. C. J. A. Isl. From 1906.

## II.—WOMEN MISSIONARIES.

1895. Furley, Miss Edith Markham. From 1895.  
     Browne, Miss Eleanor E. Willows. 1895-7 (now Mrs. F. Rowling).  
     Chadwick, Miss Jane Elizabeth. From 1895.  
     Pilgrim, Miss Eliza Louise. From 1895.  
     Thomsett, Miss Mary Susannah. Nurse. From 1895.

## Missionaries to Uganda.

1896. Taylor, Miss Bertha. Willows. 1896-1901 (now Mrs. H. E. Maddox).  
 Timpson, Miss Kate. Nurse. 1896-1900 (now Mrs. A. R. Cook).  
 Bird, Miss Gertrude E. Olives. From 1896.
1899. Pike, Miss Edith Constance. Willows. From 1899.  
 Scott, Miss Helen Dorothy Ida. Willows. 1899-1901 (now Mrs. G. R. Blackledge).  
 Tanner, Miss Sophie Rose. Olives. 1899-1906 (now Mrs. S. R. Sheens.).
1900. Allen, Miss Annie Emma. From 1900.  
 Glass, Miss Annie Beatrice, Newnham Coll., Camb. 1900-1 (now Mrs. A. G. Fraser).  
 Hurditch, Miss Ruth. Olives and Willows. 1900-2 (now Mrs. A. B. Fisher).  
 Robinson, Miss Annie Henrietta. From 1900.
1901. Brewer, Miss Ethel Mary. Willows. From 1901.  
 Dallison, Miss Beatrice Eleanor. Nurse. Willows. From 1901.  
 Thomas, Miss Helen Margaret. Olives. 1901-5 (now Mrs. A. Bond).  
 Turnbull, Miss Hilda Mary. 1901-4 (now Mrs. H. Clayton).  
 Allen, Miss Alfreda Louisa. From 1901.  
 Dyke, Miss Theophania Louisa. Willows. From 1901.
1902. Baker, Miss Mabel Theodora. From 1902.  
 Barton, Miss Kathleen Elizabeth. Olives. 1902-4 (now Mrs. H. O. Savile).
1903. Attlee, Miss Annie Kate. Willows. From 1903.  
 Ostler, Miss Marion. Olives. 1903-6.  
 Jacob, Miss Anna Adeliza. Willows. From 1903.  
 Walton, Miss Lucy Olive. Willows. From 1903.
1904. Hattersley, Miss Emily. Olives. From 1904.  
 Hill, Miss Edith Theodora. Olives. From 1904.  
 Holdgate, Miss Harriet Florence. Olives. 1904-6; *d.* 1906.  
 Piffin, Miss Emily Marguerite. Highbury. From 1904.  
 Reed, Miss Florence Kate, Nurse. Willows. From 1904.  
 Taylor, Miss Margaret Annie. From 1904.
1906. Barry, Miss Margaret Laura Rosalie. Nurse. From 1906.  
 McNamara, Miss Isabella Sarah. From 1906.  
 Brown, Miss Minnie. Willows. From 1906.  
 Coombs, Miss Winifred Louisa. Highbury. From 1906.  
 Morris, Miss Agnes Margaret. Olives. From 1906.  
 Welsh, Miss Amy Jane. Olives. From 1906.
1907. Flint, Miss Gertrude Mary. Willows. From 1907.  
 Moore, Miss Lilian Harriet. Olives. From 1907.

# STATISTICS OF THE UGANDA MISSION IN QUINQUENNIAL PERIODS.

• The Rev. E. Millar remarks (1904): "Numbers of scholars are quite unreliable, as the method has varied. We have had no regular schools till quite lately."  
† Mr. Millar states that this was only a guess, but the later figures in this column give the actual numbers under instruction for baptism.









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